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### To Mr. William Miller.

THOUGHTS SUGGESTED BY READING YOUR LETTER CONTAINING THE DREAM.

Bright was a gift to thy hand once given,  
Sparkling with gems, for thy crown in heaven;  
More precious the joy was glittering there,  
Than Ebla's tower, or Sappho's hair,  
Or the folds of our fair Ophir's mine,  
Or the gold of our fair Ophir's mine,  
I were not that were gathered, and washed in light,  
Streaming from heaven, transcendently bright,  
And yet, very plain, thy gift's pure ray  
Seemed dark, even lost, in the rough, dark way;  
Its beautifulness was hid in dust,  
Its gold seemed faded, and faded with rust;  
Lost! I lost the once sparkling diadem,  
And sought and sought each costly gem,  
Was thy hand then, poor weary one?  
Seest thou the nothing to light thee, no star, no sun,  
To find the gift that thy God has given?  
As a token, then, of thy peace with heaven?  
Ah yes! at that moment of anguish most deep,  
I saw thy God's love, and thy God's love,  
He knows each tear, and lists to each sigh,  
Angels are out from his bright home on high,  
To guard and keep thee in all thy ways,  
And pour thy soul's heaviness to his rays,  
Thy desires, thy fears, the false ones are shown,  
The chaff of the dust to the winds are blown,  
Thy careless glances, thy restless mind,  
The pearls the pearls, the diamonds find,  
O! with the light of each shining gem,  
That burn that shining gem,  
On! on! have old joy, thy task soon is done,  
Thy strength soon, thy victory won,  
Pittsboro, Jan 13th, 1848.

## The Divorce of Josephine.

BY REV. JOHN W. C. ABBOTT.

The divorce of Josephine is an ineffaceable stain upon the character of Napoleon. And yet even this, so cruel and so impolitic that even he admits it to have been one of the causes of his ruin, invested with that peculiar grandeur which surrounded everything connected with this extraordinary man. The marriage of Maria Louis, said Napoleon at St. Helena, "was the cause of my destruction. In contracting it, I placed my foot on an abyss covered with flowers."

That Napoleon loved Josephine as intensely as so ambitious a spirit was capable of loving any person, cannot be doubted. His connection with her had been founded on the most romantic attachment and was associated with all the most interesting events of his history. His desire for divorce did not originate in any wanting of affection, but was urged by those considerations of state policy for which, in his boundless ambition, he was ready to sacrifice every affection. Had come it essential to the perpetuity of his throne, he should add the grandeur of ancestral renown to the glory of his unparalleled exploits; and his desire was intense to be blessed with a heir, who should inherit his throne, and perpetuate his name. Rumors had for some time been reaching Josephine, of the storm which was impending over her. Agitated with the most terrible fears; and again clinging to trembling hope, poor Josephine passed several weeks in the agony of suspense. Both were under great restraint, and neither hilly ventured to look at the other. The contemplated divorce was noised abroad, and Josephine had in averted looks of her former friends, the indications of her approaching disgrace. "In wit self-constraint," said she, "did I pass the period during which, though no longer his wife, I was obliged to appear so to all eyes. All who look are those which courtiers suffer to fall on a repudiated wife." They had been accustomed to live upon terms of the most affectionate intimacy, and in their private apartments, free from the restraints of a court, she would listen to his private cabinet, and he would feel in an ever welcome intruder—upon the secret of her boudoir. Now, reserve and restraint marked every word and

movement. The private access between their apartments was closed. Napoleon no longer entered her boudoir, but when he wished to speak to her, respectfully knocking at the door, would wait her approach. Whenever Josephine heard the sound of his footsteps, the fear that he was coming with the terrible announcement of separation, immediately caused such violent palpitations of her heart, that it was with the utmost difficulty she could totter across the floor, even when supporting herself by leaning against the walls, and catching at the articles of furniture. They had many private interviews, before Napoleon ventured to announce directly his determination, in which he hinted at the necessity of the measure. From all these interviews Josephine returned with her eyes so swollen with weeping, as to give her attendants the erroneous impression that personal violence was used, to compel her to consent. "He accomplished his resolution," said Josephine, "with a cruelty of which no idea can be formed." It was, however, the cruelty of the laceration of her heart, and the crushing of all her hopes. "In what stupor, in what uncertainty, more cruel than death, did I live during these discussions, until the fatal day in which he avowed the resolution which I had so long read in his countenance."

The fatal day for the announcement at length arrived. Josephine appears to have had some presentiment that her doom was sealed, for all the day she had been in her private apartment, weeping bitterly. As the dinner hour approached, to conceal her weeping and swollen eyes, she wore a head-dress with a deep front, which shaded the whole of the upper part of her face. They dined alone. Napoleon entered the room in the deepest embarrassment. He uttered not a word, but mechanically struck the edge of his glass with his knife, as if to divert his thoughts. Josephine could not conceal the convulsive agitations of her frame. They sat during the whole meal in silence. The various courses were brought in, and removed untouched by either. Says Josephine, "We dined together as usual. I struggled hard with my tears, which, notwithstanding every effort, overflowed from my eyes; I uttered not a single word during that solitary meal; and he broke silence but once, to ask an attendant about the weather. My sunshine, I saw had passed away; the storm burst quickly." Immediately after this sorrowful repast, Napoleon requested the attendants to leave the room. The empress closing the door after them with his own hand, approached Josephine, who was trembling in every nerve. The struggle in Napoleon's soul was fearful. His countenance assumed the expression of the firm resolve which nerved him to this unpardonable wrong. He took the hand of the empress, pressed it to his heart, gazed for a moment, speechless, upon those features which had won his youthful love; and then, with a voice tremulous with the storm which shook both soul and body, said, "Josephine, you know how I have loved you; it is to you that I owe the few moments of happiness I have known in the world. Josephine, my destiny is more powerful than my will. My dearest affections must yield to the interests of France."

"Say no more," said the empress, in mortal anguish; "I expected this, and understand and feel for you; but the stroke is not the less mortal"—and with a piercing shriek she fell lifeless on the floor.

Napoleon hastily opened the door, and called for help. His physician, Dr. Corvisart, was at hand, and entering with other attendants, they raised the unconscious Josephine from the floor; who in a delirium of agony was exclaiming, "Oh, no, you cannot; you cannot do it! You would not kill me!" Napoleon supported the limbs of Josephine, while another bore her body, and she was thus conveyed to her bedroom. Placing the insensible empress on the bed, Napoleon again dismissed the attendants, and rung for her women, who on entering, found him bending over her lifeless form, with an expression of the deepest anxiety and anguish. Napoleon slept not that night, but paced the room in silence and solitude, probably lashed by an avenging conscience. He frequently, during the night, returned to Josephine's room to inquire concerning her situation; but each time, the sound of his footstep and his voice almost threw the agonized empress into convulsions. "No! no!" says Josephine, "I cannot describe the horror of my situation that night! Even the interest which he affected to take in my sufferings, seemed to me additional cruelty. O my God! How justly had I reason to dread becoming an empress!"

At length the day arrived for the public announcement of the divorce. The imperial council of State was convened in the Tuileries, and all the members of the imperial family, and all the prominent officers of the empire were present. Napoleon, with his pale and careworn features, but ill concealed by the drooping plumes which were arranged to overshadow them, sacrificing strong love to still stronger ambition, with a voice made firm by the very struggle with which he was agitated, in the following terms assigned to the world his reasons for this cruel separation:—"The political interests of my monarchy, the wishes of my people, which have constantly guided my actions, require that I should leave behind me, heirs of my love for my people, the throne on which Providence has placed me. For many years I have lost all hopes of having children by my beloved spouse, the empress Josephine. That it is which induces me to sacrifice the sweetest affections of my heart, to consider only the good of my subjects, and desire the dissolution of our marriage. Arrived at the age of forty years, I may indulge a reasonable hope of living long enough to rear in the spirit of my own thoughts and disposition, the children with which it may please Providence to bless me. God knows what such a determination has cost my heart; but there is no sacrifice which is above my courage, when it is proved to be for the interests of France. Far from having any cause of complaint, I have nothing to say but in praise of the attachment and tenderness of my beloved wife. She has embellished fifteen years of my life; the remembrance of them will be for ever engraven on my heart. She was crowned by my hand; she shall always retain the rank and title of empress; but above all, let her never doubt my feelings, or regard me but as her best and dearest friend."

Josephine, with a faltering voice, and with her eyes suffused with tears, replied:—"I respond to all the sentiments of the emperor in consenting to the dissolution of a marriage which henceforth is an obstacle to the happiness of France, by depriving it of the blessing of being governed by the descendants of that great man, evidently raised up by Providence to efface the evils of a terrible revolution, and restore the altar, the throne, and social order. But this marriage will in no respect change my heart; the emperor will find in me his best friend. I know what this act, commanded by policy and exalted interest, has cost my heart; but we both glory in the sacrifices which we make to the good of our country. I feel elevated by giving the greatest proof of attachment and devotion that was ever given upon earth."

Such were the sentiments, replete with dignity and grandeur, which were uttered in public; but Josephine returned from this dreadful effort, to her chamber of the darkest woe, and so violent and so protracted was her anguish, that for six months she was nearly blinded with grief.—N. Y. Evangelist.

### There is no Escape.

1. The wicked shall not escape in this life. They are not at rest, the wrath of God abideth on them; their evil passions kindle an earthly hell within them. Isa. 57:21, "There is no peace to the wicked, saith my God; they are like the troubled ocean, that casts up mire and dirt." The world has false, but flattering charms, and those who are deceived thereby are not wise; they are pierced through with many sorrows, and there is none to comfort them in the evil day; even the most prosperous are not happy, and their laughter is like the cracking of thorns beneath the pot. The way of transgressors is hard, they know not at what they stumble. They are cursed in body and soul, in basket and store. The wisest are taken in their own craftiness, and snared in the work of their own hands: their sword shall enter their own heart, and their bows shall be broken; they shall not live out half their days. (Ps. 55:23. Prov. 2:22.)

2. At death they shall not escape. The wicked sometimes live, apparently, without conviction, and they seem to prosper. (Ps. 73:4.) But O! their end, their dreadful end. They go down into destruction. How are they brought into desolation as in a moment! They are utterly consumed with terrors, as a dream when one awaketh. (Ps. 73:17-20.) In general, the "death-bed" is the detector of the heart. There the false principles imbibed in health are found to be insufficient to support in the trial. Insecure in their refuges of lies, and foreboding a fearful judgment and fiery indignation which shall devour the adversary, they begin to feel and cry out as did the accomplished Altamont described by Dr. Young, "Nothing but Almighty God can inflict what I feel; hell itself were a refuge if it hide me from thy frown." Look at the last hours of the most noted infidel philosophers and scoffers, ancient and modern. Herod is eaten of worms; Hume mocks at death, and laughs in company, but his nurse could tell of his horror-stricken conscience, which so tortured him that he made his bed to tremble under him; Voltaire and Rousseau were a terror to themselves and all around them: then last, but not least, is Thomas Paine, of our own country, who labored hard to overthrow the Christian religion; but it is founded on a rock, and the gates of hell cannot prevail against it. Paine, and all the infidels in the world, have not been able to invalidate the divine authenticity of the Bible: their efforts have only brightened what they could not destroy, and brought to light evidences of its truth, and of the weakness and falsehood of all opposition. The woman who attended Thomas Paine on his death-bed, could testify that his cries to God and to Christ were agonizing. Having driven all Protestant ministers from him in fury, he at length desired the Catholic clergy, and Bishop Fenwick, of Boston, to visit him, who describes the scene. It is awful to read of the dying wretch, but let those who read his other writings (and, alas, they are read with too much avidity, and corrupt many precious youths), ponder the scene of Paine's dying hours, and know that the principles of infidels have not sustained, and cannot sustain their authors in the trying hour of death. These could not banish fear, nor calm the troubled



mind. Infidelity acts the unnatural part of an heir who would invalidate a father's will that bequeathes the richest legacy—the cruel part that would put out the only light in this dark world, and destroy the only hope of man without giving him anything as a compensation. Paine could not trust his own principles; nor bring forth any system of faith, or hope, or comfort adequate to meet the necessities of mankind. In his attempts to destroy the Christian's hope, he destroyed his own happiness, and arrayed the terrors of the Lord against himself, and such is the end of infidelity. O! that they were wise, that they would consider their latter end!

3. They shall not escape the judgment-seat of Christ, nor through all eternity. The Scriptures of the Old and New Testaments abound with the most fearful descriptions of the final judgment of the wicked. Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not. God, the Judge, will spare his believing people, as a man spareth his own son that serveth him. They are his jewels, and the joy of Christ and his crown. But not so with neglecters—Christ will be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe. Then shall the stout-hearted neglecters of this salvation cry to the rocks and mountains to fall upon them, and hide them from the face of the Lamb, for the great day of his wrath is come, and who shall be able to stand? (2 Thess. 1:7-10. Rev. 6:15-17.) "The wicked shall be turned into hell, and all the nations that forget God." (Ps. 9:17. Jer. 19:25.) Those who treat Christ, or his cause, or people, with cold indifference, will have a fearful reckoning: "they shall go away into everlasting punishment, but the righteous into life eternal." "Blessed are the dead who die in the Lord."—Rev. A. Bower.

#### Remarkable Fulfilment in Prophecy.

"Edom shall be laid waste; and the city in the depth of the rock, shall be a perpetual desolation."

"It was the season of full moon: I went out to enjoy the fine effect produced by the shades amongst these high cliffs, and to contemplate this scene of departed grandeur in the stillness of night, which so well accorded with the desolate appearance. Nothing could exceed the beauty of the evening. The clear sky spangled with innumerable bright stars, whilst the light which rules the night, cast its fine pale beams on the many temples, palaces, dwellings, and tombs, that every rock and cliff presented. Their numbers, inexplicable situations, and apparent want of arrangement and system, rendered the scene indescribably interesting. I chose the theatre as one point of observation. It consists of thirty-eight rows of high steps, or stone benches, of which the uppermost is 152 paces in length. . . . There, alone, surrounded by tenantless cliffs, I tried to conjure up some of the many scenes which had been enacted there, when the rocks resounded with the applause of assembled thousands, and this deserted spot was crowded with the noble, the great, and the wealthy, brilliant with light, and gorgeous from the dresses of the spectators. The power and glory of Edom seemed as a dream, which could not be credited."—Lord Claude Hamilton.

"All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower falleth away; but,—if such are the reflections naturally presented to every intelligent mind by this scene of desolated grandeur, the Christian traveller beholds engraven upon it, "as with an iron pen," in characters no less legible—"the word of the Lord endureth forever."

"I would," says another traveller, "that the sceptic could stand, as I did, amidst the ruins of this city among the rocks, and there open the sacred book, and read the words of the inspired penman, written when this desolate place was one of the greatest cities in the world. I see the scoff arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ruined city cries out to him, in a voice loud and powerful as one risen from the dead: though he would not believe Moses and the prophets, he beholds the hand-writing of God himself in the desolation and eternal ruin around him."

The country inhabited by the descendants of Esau, called Edom, or Idumea, was situated to

the south of Judea. It bordered on the east with Arabia Petraea, and extended southward to the eastern gulf of the Red Sea. Of this country Petra was the magnificent metropolis. It is twice mentioned in the Bible, (2 Kings, 14:7; Isa. 16; 1.) and frequently by profane authors. Its name, Selah, or Petra—in whatever language it occurs—signifies a rock; and this name appears to have been given it, not merely because it was overhung by rocky mountains, but because the houses were excavated in the rock. "Petra," says Dr. Vincent, before its ruins were discovered, "is the capital of Edom, or Seir; the Idumea, or Arabian Petraea, of the Greeks, the Nabathæa, considered both by geographers, historians, and poets, as the source of all the precious commodities of the East. The caravans in all ages, from Arabia, Persia, &c., appear to have pointed to Petra as a common centre; and from Petra the trade seems again to have branched out into every direction—to Egypt, Palestine, Gaza, Tyre, Damascus," &c. But the decree went forth, and that six hundred years at least before there was any diminution of its opulence, any turn of the tide of its commercial prosperity. "I have sworn by myself, saith the Lord, that Bozrah (the strong or fortified city,) shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes. . . . Lo, I will make thee small among the heathen, and despised among men. Thy terriblest hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill! Though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. . . . I will lay thy cities waste; and thou shalt be desolate. I will make thee perpetual desolation; and thy cities shall not return. Thus saith the Lord concerning Edom; I have made thee small among the heathen; thou art greatly despised. The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high."

And now let us mark the fulfilment. So "small" was Petra made among the heathen, that for many centuries its very site, was unknown to Europeans. Recent discoveries have brought it to light; and the following are some brief notices from the pens of modern travellers:

"The ruins of the city," says Captains Irby and Mangles, "here burst on the view in their full grandeur, shut in on the opposite side by barren craggy precipices, from which numerous ravines and valleys branch out in all directions. The sides of the mountains, covered with an endless variety of excavated tombs and private dwellings, ('O thou that dwellest in the clefts of the rock,' &c.) presented altogether the most singular scene we ever beheld." They proceed to describe an oblong space, where stood the metropolis, deceived by its terriblest, now a waste of ruins, encircled on every side, except the north-east, by stupendous cliffs; and, on the borders of these, detached masses of rock, numerous and lofty, wrought into sepulchres; with their exterior cut from the living rock into the forms of towers, with pilasters, bands of frieze and entablature, wings, figures of animals, columns, &c.; likewise grottoes, which are certainly not sepulchral; some excavated residences of large dimensions, in one of which is a single chamber, sixty feet in length, and of a breadth proportioned, with other dwellings of inferior note; niches of thirty feet in height, with altars for votive offerings, or with pyramids, columns, or obelisks; and, in short, "the rocks, hollowed out into innumerable chambers, of different dimensions, whose entrances are variously, richly, and often fantastically decorated with every imaginable form of architecture." Burckhardt speaks of "above two hundred and fifty sepulchres or excavations; of many mausoleums, one in particular, of colossal dimensions, in perfect preservation; and a work of immense labor, containing a chamber sixteen paces square, and above twenty feet in height, with a colonnade in front thirty feet high, crowned with a pyramid highly ornamented, &c.; two large truncated pyramids; and a theatre, with all its benches, capable of containing about three thousand spectators—all cut out of the rock." "Nothing," says Lord Claude Hamilton, "can exceed the desolation of its present condition, although the signs of its former wealth and power are so durable as to have remained many centuries after it was deserted; and they look as if many more may pass over them without working any visible change." The immense number and splendor of the mausoleums and sepulchres alone, give clear indications of ancient and long-continued royalty

and courtly grandeur, (see Gen. 36.) "Great," says Burckhardt again, "must have been the opulence of a city which could dedicate such monuments to the memory of its rulers." But all have been cut off; they have no representative now; their unvisited sepulchres are their silent, sole memorial. "They shall call," it is said, "the nobles thereof to the kingdom; and there shall be no kingdom there; and all her princes shall be nothing."

History furnishes sufficient evidence that, although the Idumeans were subdued by the Nabathæan Arabs, and, like all other nations, by the Roman arms, they did not cease to exist as a nation, till long after the commencement of the Christian era. Strabo relates, that after that period, there reigned at Petra a king of the royal lineage, with whom a prince or procurator, denominated his brother, was associated in the government. And, amidst the multiplicity of mausoleums and sepulchres, temples and palaces, there are edifices, the Roman and Grecian architecture of which decides that they were built long after the era of the prophets. In this particular, again, we see the fulfilment of the prophetic word, "Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of Hosts, They shall build, but I will throw down. . . . I will make thee perpetual desolation; and thy cities shall not return; and thou shalt know that I am the Lord."

Even in lesser particulars, not one thing hath failed; "But the cormorant," we read, "and the bittern shall possess it; the owl also, and the raven, shall dwell in it. . . . It shall be an habitation for dragons, and a court for owls; . . . the screech-owl also shall rest there; . . . there shall the great owl make her nest. There shall the vultures also be gathered, every one with her mate. Seek ye out of the book of the Lord, and read; no one of these shall fail, none shall want her mate. . . . They shall possess it forever; from generation to generation shall they dwell therein." The birds "katta," supposed to answer to the "cormorant," fly about in such immense flocks, that the Arab boys, according to Burckhardt, often kill two or three at a time, merely by throwing a stick among them.

Captain Mangles relates that, whilst himself and his companions were surveying the ruins of Petra, "the screaming of the eagles, hawks, and owls, who were soaring above their heads in considerable numbers, seemingly annoyed at any one approaching their lonely habitation, added much to the singularity of the scene."

Laborde, who followed them, and remained longer on the spot, relates also incidentally, and without allusion to the prophecy, that at night the screech-owl was heard above the rest. "The cries and screamings of these wild animals, are the only signs of recognition among the tenants of the capital of Edom; and thus are they gathered together, every one with her mate." "It shall be a habitation for dragons," (serpents): "I laid his heritage waste for the dragons of the wilderness."

Volney relates that the Arabs, in general, avoid the cities of Idumea, on account of the enormous scorpions with which they swarmed. Laborde denominates some of the ruins of Petra *lezzardes*, (lizarded, or "full of lizards.")

"So plentiful," observes the Rev. R. W. Cory, "are the scorpions in Petra, that, though it was cold and snowy, we found them under the stones, sometimes two under one stone; and I have no doubt," he adds, "that there are vast numbers of them in the summer time, as well as serpents, which the natives say there are." "Thorns shall come up in her places, nettles and brambles in the fortresses thereof." Laborde speaks of some of the ruins in Petra as covered with brambles; and, in describing a Corinthian tomb, states the bramble or brier has reached its summit, pushes over the cornices, and hides the base of the columns. "The common English black-thorn and bramble," says Mr. Cory, "are very numerous in Petra; and a plant more prickly than either; and also regular old stinging-nettles." "The ground," says Lord Claude Hamilton, speaking of the ruin of a palace, "is strewn with fragments of the roof, hewn stone, and portions of the cornices; amongst which, numbers of thistles, prickly plants, and nettles grow."

The more accurately the present aspect of the whole territory of Idumea is compared with the details of scripture history, and the predictions of scripture prophecy, the more completely does it confirm the truthfulness of both. It contains abundant indications of former cultivation and fertility, ("Thy dwelling shall be the fatness of the earth, and the dew of heaven from above,") indisputable traces of thickly-inhabited cities and villages; but all is now a desolate

wilderness. "My sword shall come down upon Idumea, and upon the people of my curse, to judgment. From generation to generation it shall lie waste." Also, "Edom shall be a desolation; every one that goeth by shall be astonished, and shall hiss at all the plagues thereof. . . . No man shall abide there, neither shall a son of man dwell in it. Edom shall be a desolate wilderness. . . . When the whole earth rejoiceth, I will make thee desolate. Thou shalt be desolate, O Mount Seir and all Idumea, even all of it; and they shall know that I am the Lord."

"This country," said Volney, "has not been visited by any traveller; but it well merits such an attention; for, from the report of the Arabs and the inhabitants of Gaza, who frequently go to Maan and Karak, there are, to the south-east of the lake Asphaltites, (the Dead Sea,) within three days' journey, upwards of thirty ruined towns absolutely deserted. The Arabs sometimes make use of them to fold their cattle in; but in general avoid them, on account of the enormous scorpions with which they swarm." From the borders of Edom, Captains Mangles and Irby speak of a boundless extent of desert view. "It might with truth," says Burckhardt, "be called Petraea, not only on account of its rocky mountains, but also of the elevated plain (Seir,) already described, which is so much covered with stones, especially flints, that it may with great propriety be called a stony desert, although susceptible of culture: in many places, it is overgrown with wild herbs, and must once have been thickly inhabited; for the traces of many towns and villages are met with on both sides the Hadj road, between Maan and Akaba, as well as between Maan and the plains of the Hauran, in which direction also are many springs. At present all this country is desolate, and Maan (Teman,) is the only inhabited place in it." "If grape-gatherers come to thee, would they not leave some gleanings? if thieves by night, they will destroy till they have enough; but I have made Esau bare." "In some parts of the valley," says Burckhardt, "the sand is very deep, and there is not the slightest appearance of a road, or of any work of human art. A few trees grow among the sand-hills, but the depth of sand precludes all vegetation of herbage."

Idumea was a kingdom previous to Israel; the dwelling of Esau was of the fatness of the earth, and of the dew of heaven from above; and, if he was sometimes made to serve his brother, at other times he had dominion over him, and brake his yoke from off his neck. But now Israel is as distinct a people as ever, and Edom is heard of no more: "Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob and I hated Esau, and laid his heritage waste for the dragons of the wilderness." At this very day is this prophecy fulfilled before our eyes.—Church of England Magazine.

#### My Saviour.

BY JOHN EAST, M. A.

JUDGE.

MY SAVIOUR is my JUDGE. One of the first thoughts of the awakened soul respecting God, invests him with the awful character of a Judge. "Could I with safety and hope approach him, I would confess my guilt, and I would make supplication to my Judge." (Job 9:15.)—When hope springs up in the mind, and some view is caught of the gospel plea, provided for sinners, the soul utters its feelings again in words like those of Job: "O that I knew where I might find him! that I might come even to his seat; I would order my cause before him, and fill my mouth with arguments. So should I be delivered forever from my Judge." (Job 23:3, 4-6) This, perhaps, was once the very utmost of my expectations. Deliverance from the wrath of Him that sitteth on the throne, by his mercy, exercised for the sake of Christ, in some way that I did not clearly understand, was the sum total of my hopes.

But what was the joy of my heart, when the revealing Spirit of God exhibited to me the great privileges of the soul, that is come by faith unto Mount Zion, and as escaped the terrors of "the mount that might be touched" only at the penalty of death! (Heb. 12:18-24.) I saw that it was one of those privileges to come unto "God the Judge of all" with humble, joyful confidence. For round the burning throne I saw "the blood of sprinkling," quenching the flame of wrath and diffusing the sweetest fragrance, at once refreshing and inviting to the suppliant soul. And then I saw, between me and the "fiery law," Jesus the Mediator of the new covenant, "making intercession for me."



As faith trengthened, like the sight, it obtains a new view of its object. I now perceive that very Judge is my "Advocate," my "Counor," and my Saviour. He advises me to plea to put in before his own tribunal, in his judgment; and that plea is his own obedience to his own law in my stead. Lest I should fail in pleading my cause, though provided myself with my ground of justification, he undertakes its advocacy, and pleads it for me. He is even responsible for the complete success of my suit; for he presides in the judgment, and more in his judicial character, than as my lawyer.

Be not dismayed, then, O my soul, at the awful circumstances of this world's closing scene. Remember thy Saviour, and "that it is he which ordained of God to be the Judge of quick and dead." (Acts 10:42.) Look upon thyself engaged in the most arduous conflict, and irate which will be most earnestly contested to the end, by those who only aim at disappointment. But keep thine eye fixed upon the p. See in whose hand it is held, and by whose decision it is to be awarded; even by thy Saviour's. "Fight the good fight of faith, lay it on eternal life" (1 Tim. 6:12) by anticipation. Press forward, exultingly crying at every step, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." 2 Tim. 4:8.)

### Presentate of the Seven Churches.

At a recent meeting of the Asiatic Society, the secretariat read a memoir, by Captain J. T. Newbold, on the present condition of the Seven Churches of Asia, mentioned in the Revelation, which the writer has recently visited. He observed that the history of these interesting localities well known; but their present condition has been little adverted to. He begins his account with the church of Ephesus; the first mentioned by St. John, and that which still maintains ecclesiastical superiority in giving a title to a Greek archbishop, while the others have only hops at their head, though it is low in static importance. The port of Ephesus is now choked up by a pestiferous morass; its lonely walls, tenanted only by the jackal, occur the site of the once populous city. The village of Ayasoluk stands about a mile from the ruins, and contains about forty scattered cottages, only tenanted by a Christian. The mosque of the village contains only four granite columns, said to have belonged to the great temple of Diana, whose ruins are still visible near the port. The mosque is going to decay, like a Christian church; and everything appears to be in the last stage of dissolution. Captain N. noticed that some of the granite which formed part of the ancient temple had exfoliated, evidently from extreme heat; and he suggests that this might have happened when the temple was consumed by fire. Smyrna, the most flourishing of the whole, is an increasing city. Its population, which twenty years ago was about 77,000, is now above 130,000, and is rapidly increasing. There are five Greek, three, and two Protestant churches. The Greek have numerous schools, and the Latin a large college; but the Protestant schools have failed. The Greek church at Smyrna continues in flourishing condition. Pergamos is the most prosperous of the churches after Smyrna. Its population is 16,000, of whom 14,000 are Turks, and nearly all the rest Christians. The Christian quarter contains two Greek churches, and one Armenian. Close to the ancient church, Captain Newbold found a Greek school where the pupils were seated on marble tombstones, which formed the pavement of the school. He gives copies of three of the inscriptions here, none of which have been hitherto published. Thyatira is still a flourishing town. It had been lost to the Christian world from the fall of Constantinople, under the Turkish name of Akhisar, until brought to light in the seventeenth century. The population is above 1,000, of whom 2,000 are Greek, and 120 Armenians. The Greeks and Armenians have each a church; the former said to be on the site of the ancient apocalyptic church. Captain Newbold copied several inscriptions there. Sardis the ancient capital of Cræsus, is now more desolate than even Ephesus. Scarcely a house remains. The melancholy Gygen lake, the swampy plain of the Hermus, and the thousand mounds forming the necropolis of the Lydian monarchs, among which rises conspicuous the tumulus of Alyattes, produce a scene of gloomy solemnity. Massive ruins of buildings yet remain, the walls of which are made up of sculptured pieces of the Corinthian and Ionic columns that once formed portions of the ancient pagan temples. The Pactolus, famed for its golden sands, contains no gold; but the sparkling grains of mica which the sand abounds have probably originated the epithet. Captain Newbold suggests that the singular tumuli of Sardis deserve to be opened, and recommends the subject to the attention of the society. Philadelphia has a population of 10,000 Turks, and 3,000 Greeks. It contains twenty-five churches, all small and mean, but containing fragments of ancient sepulchres. A massive ruin was pointed out as the church of the apocalypse. Laodicea, whose fate had been forgotten for centuries, was brought to light in the seventeenth century. It was, and is, a melancholy mass of desolate ruins. The hills on which it stands have been supposed to be volcanic, but erroneously; they are composed of aqueous beds, chiefly limestone.—*Church of England Magazine.*

### The Truth of Truths.

There is a truth, called in the word of God, by way of pre-eminence, "the truth." All Scripture is given by inspiration of God, and therefore must be true. Moreover, all the truth in the Bible is most important truth, "and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." There is in the Bible truth concerning the patriarchal times, and truth concerning the giving of the law, and truth concerning the progress of the gospel in its primitive days. But what is the truth? You remember how Pilate said to Jesus, who stood at his bar, "What is truth?" It is the truth concerning Jesus Christ. He himself said, "I am the way, the truth, and the life; no man cometh unto the Father but by me." As the sheaves of Joseph's brethren, in his dream, rose up, and did obeisance to his sheaf; and as the nobles of the land uncovered their heads, and pay their homage when royalty appears, so do all the revelations of Scripture, however important and dignified in themselves, point away to the gospel concerning Christ, as the Alpha and Omega of the word of God. Does any one ask why such excellence is attached to this truth? I answer, because it is the word of salvation. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." God, our Saviour, will have all men to be saved, and to come unto the knowledge of the truth. Oh, is there one here who wishes to be saved; let him understand, from the Spirit of God, then he is not to be saved by his prayers, or his tears, or his feelings, or by his works, but "by coming unto the knowledge of the truth." Oh, how important, then, must this truth be! Far, does it outshine all the truths of ancient and refined philosophy, for, however much polish and power these might give the sage, not one of them, like this, could give salvation. Far better to be an untutored and unlettered hind, and, at the same time, know this truth, than to be ignorant of this, and know all else beside. Look at you princely residence, where dwells the nobleman of wide-spread fame—a statesman, a poet, a philosopher; and look to the humble cottage, occupied by a tenant on his rich estate, one poor, ignorant, and unknown; but rejoicing in the knowledge of a truth, which the other has never believed; which of the two is most to be envied—the peasant, or the philosopher? Let Cowper, the Christian bard, reply:—

"You humble cottager, at her own door,  
Pillow and bolster all her little store;  
Just knows, and knows no more, her Bible true—  
A truth the brilliant Frenchman never knew.  
O happy peasant, O unpolished bard!  
His mere tinsel, hers the rich reward.  
He, praised, perhaps, for ages yet to come;  
She never heard of half-a-smile from home.  
He, lost in errors, his vain heart preens;  
She, safe in the simplicity of hers!"  
—*Glasgow News.*

### A Thing that Paul Knew.

He thought it of importance enough to make a special record of it. And it was a thing that he knew, and many people did not know. And though people think they have grown vastly wiser than they were in Paul's day, and some of them think they are wiser than he, yet one thing he knew that many of them do not know. And as people, in prosperous circumstances in life, and somewhat elevated in the world, are apt to think pretty well of themselves, it is hard to say that Paul knew one thing many of them do not know, though it pertains to their special circumstances in life.

He says he "knew how to abound." He knew the temper of mind and the conduct appropriate to eminent elevation and prosperity. He knew how to feel, and what to do, when blessings rolled in like a flood upon him; just

the thing that very few persons, in those circumstances, do know. Indeed, not a few seem to lose what good sense they had in their poverty, when they come to abound. Prosperity intoxicates them. They become so exultant that they have precious little sound judgment left. But Paul kept his balance.

It was not that Paul knew how to put himself in possession of abundance. Of this many wise men boast. But Paul, with only the trade of a tent-maker, and his hands full of a thousand-fold better business than even that, had no time to seek abundance of this world's goods. If he got a decent garment, ten to one if it did not fall into the hands of those ravenous wolves, the Jews, who were howling about him, thirsting for what they wanted more than even his blood.

He knew how to abound, in that he knew what use to make of his prosperity, when such a blessing was granted. He did not turn it against his own interests, as thousands do, by gratifying all the earthly passions. He did not fix his eye upon it, and gloat over it—put it in the place of God, and count it his God. This is the only way in which many know how to abound. And it is the way to make troubles abound, "piercing themselves through with many sorrows."

If all the prosperous knew the thing that Paul knew, what a rapid diminution of human woes there would speedily be! How many burdens upon the soul's prosperity would be thrown off! If Paul had been the Encyclopædia of all literature and science, he could have said nothing of himself of so much consequence as when he was able to say, "I know how to abound."—*Boston Recorder.*

### History of the Fourth Universal Monarchy.

NUMBER VIII.

The Roman territory then extended from the Euphrates to the highlands of Scotland; over a population of twenty millions of subjects besides tributaries.

4th. *Red*: symbolizing the cruel edicts and bloody persecutions of the Roman empire, during which time the blood of nearly three millions of the martyrs of Jesus was shed.

5th. *Seven heads*: denote the seven kinds of administration of the Latin government. 1. Kingly. 2. Consular. 3. Dictatorial. 4. Triumvirate. 5. Tribunitian. 6. Imperial. 7. Decem-regal.

6th. *Seven diadems*: denoting the rule of that government during a period anterior to the transfer of supreme power from the heads to the horns.

7th. *Ten horns*: denoting ten lesser kingdoms, rising out of the territory of the fourth monarchy; but as this vision refers to a period before the transfer, no agency is here ascribed to them. This feature shows the true chronology of the vision.

8th. *The tail*:—symbolizing the agency of subordinate offices; and more particularly the pagan priesthood. As each head of the wild beast has a dragon-like head, so the tail has an appropriate shield.

9th. *The mouth*: the organ of speech;—represents the Senate and legal assemblies—the organs of governmental edicts.

10th. *Location*,—in heaven;—showing the grandeur of that empire at the birth of Christ.

11th. *Position*,—before the woman;—indicating the position of that government relative to the church of God.

12th. *Intended action*.—The government aimed at the extinction of Christianity. We have now presented all the important features of the vision which are exhibited to John, prior to the first signal conflict in the heavens.

13th. *First war*,—in heaven.—This war was between paganism on the one side, as it wielded the destinies of the Roman empire—and Christianity on the other; and continued with varied success for nearly 240 years—when, in the reign of Constantine the great, the pagan religion yielded to the superior influence of Christianity. It is said to be in heaven, as the empire was then in a state of exaltation, and the Divine principles had to contend with "spiritual wickedness in high places."

14th. *Result of the first war*.—The empire is humbled, as is seen from its fall to the earth; on the other side there was a great apostasy, the third of the stars of heaven are drawn to the earth. Such an apostasy did occur.

15th. *Second war*: on the earth, and in the sea.—Many causes have conspired to humble and degrade the Latin government. Barbarians have been introduced into its territory: a new capital has been erected: a new religion has been established—giving the emperor less power over its institutions and laws.

This war covers a space of about seventy years—during the reign of the first seven nominally Christian emperors, from Constantine to Gratian.

This covers one of the most remarkable periods in Roman history, fully answering to the declaration, "Wo to the inhabitants of the earth and the sea, for the devil is come down unto you, having great wrath, because he knoweth he hath but a short time." The woman then prepares to flee. The true church retires into obscurity, and continues for twelve hundred and sixty years. After making war on the earth, he enters the sea, or the terrible convulsions of the moral world; wages an unsuccessful warfare, is totally defeated, stripped of his dragon-like guise, and is forced to abdicate his throne. This period leaves the wild beast in the sea, ready to appear under a new form, his appropriate symbol, as a civil government. We leave him in this location, while we revert to the analogy of the vision just described. Let the reader endeavor to apply any other human government to the conditions of the symbols, and the more will he be convinced of the correctness of our application. After the reader has made himself familiar with the events of this period—he will be prepared to trace this government through the second stage of its existence.

PERIOD II. *Leopard-coated period*.—This period is characterized by events deeply interesting; extending from A. D. 384 to 540. It covers the first 156 years of the *decem-regal* administration, denoted by the seventh head of the wild beast. On a more mature reflection, we have come to the conclusion that it extends through the entire existence of the *Ten-king* rule—and ends about the year 540, when the little horn plants its power on the ruins of three of those kingdoms.

The time at length came, when the ruinous policy of introducing foreign, unassimilated material into the body-politic, was felt throughout the constitutional fabric of that once mighty empire. The clay had long been mingling with the iron. The ratio of its increase had been alarming. The wise saw the danger, but could devise no remedy. The northern hordes poured forth its countless swarms, which lit upon every link of the empire; consuming its foliage, and its very being. The symptoms of decay were apparent even to the unobserving, and the hour of the dissolution of the *eternal kingdom* arrived. It fell; but out of its broken fragments, were soon erected, ten minor kingdoms on the same territory. The elements of the second period will be examined after the same order previously noticed. 1st. Analyze the symbols; 2d. Analyze the agents supposed to be symbolized; 3d. Compare the symbols with the assumed agents, marking the analogy. In order to aid the understanding of the reader, we remark, 1st. That the analogy lies between the *natural* and *moral* worlds; 2d. That the agents which, in *vision*, appear in the natural world, have their *real* being in the moral world. Bearing this in mind, we recommend the perusal of Dan. 7:2, 7-28, and Rev. 13:1-11, then let a mirror supposed to be placed in such a manner as to command a prospect of the natural world similar to that seen in the visions above noticed. The two observers occupy the same position—by the sea shore. The mirror or symbolic world is in view. A troubled ocean attracts their notice. Rough surges break furiously against the beach. A wonder is seen rising out of its heaving bosom—a *sea-monster*. The following particulars are recorded by Daniel and John.—Each list will be given separately: then a summary view of the whole explained. *Daniel's List of Items*.—1st. Wild beast. 2d. Iron teeth. 3d. Brass nails. 4th. *Little horn*. 5th. His eyes and mouth. 6th. Stout look. 7th. Humbles three of the ten horns. 8th. Makes war with the saints. 9th. Speaks great words against God. 10th. Thinks to change times and laws. 11th. Saints, times, and laws given to him, time, times, and a half. 12th. Session of the judgment on the little horn. 13th. His *dominion* taken away. 14th. The destruction of the body of the beast. *List of Items as Seen by John*.—1st. A wild beast. 2d. Seven heads. 3d. Ten horns. 4th. Ten diadems on his horns. 5th. Like a leopard. 6th. Feet of a bear. 7th. Lion's mouth. 8th. His origin out of the sea. 9th. Dragon infuses his spirit and great power, and resigns to the beast his seat. 10th. Head wounded to death. 11th. Deadly wound healed. 12th. Mouth speaking great things and blasphemies. 13th. Power to make war forty-two months. 14th. All nations given into his hand. 15th. All pay him divine homage but the saints. 16th. War with the saints. 17th. His fate—killed with a



sword: "We shall now present a combined list in the order of *chronology*, as seen in the *natural* world, and existing in the *moral*."

## NATURAL WORLD.

- Seen in vision—Attributes.
1. Wild beast—denotes
  2. Origin—out of the sea.
  3. Seven heads
  4. Ten horns
  5. Ten diadems on his horns
  6. Like a leopard
  7. Feet like a lion
  8. Mouth of a lion
  9. Dragon—denotes his spirit and reigns his seat
  10. Deadly wound healed
  11. Mouth given speaking great blasphemies
  12. War-power—12 months
  13. All but the saints pay divine homage
  14. War with the saints not seen
  15. His mark
  16. Name
  17. Times and laws given
  18. Three horns plucked up
  19. Possion of judgment on the little horn
  20. Beast's body burned

## MORAL WORLD.

- Seen in vision—Real evidence.
1. Civil government
  2. Great convulsions
  3. Seven kinds of administration
  4. Ten kingdoms
  5. Royal power then vested in the horns
  6. Visible aspect of the 1st kingdom
  7. Persecution of the second kingdom
  8. Devouring character of the first kingdom
  9. Satan spirit given, and his seat restored
  10. The fall of the Imperial head
  11. Imperial power restored
  12. Blasphemies of his decesses
  13. Length of his supremacy
  14. All people worship it
  15. Persecution
  16. National index
  17. Name of a government
  18. Supreme divine right assumed
  19. Three kings subdued. See No. 13
  20. Eleventh kingdom judged
  21. Fourth monarchy kills

The first ten of these items belong to this period; the others to later periods in the history of this government. In the analysis given above, all these items are not analyzed, but only those belonging to that portion of history now under special notice. The analysis will be given in the next Number. J. P. WETHEE.

## The Advent Herald.

BOSTON, SATURDAY, FEB. 5, 1883.

## The Transfiguration.

Luke 9:27—"But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God."

Our readers will notice that we have selected, for a vignette on our first page, the scene of the Transfiguration; and for our motto, the application which Peter, in his epistle, makes of it.

The Transfiguration was an event of peculiar interest, and one of the most striking confirmations of the divinity of the Saviour's mission, and the certainty of his second coming and kingdom. According to the record of Matthew, Mark, and Luke, the Saviour, referring to his future kingdom, which should be ushered in by his coming in the glory of his Father, with all the holy angels,—assured his disciples that there were some then standing there who should "not taste of death till they saw the Son of man coming in his kingdom" (Matt. 16:28): or as Mark records it, "all they have seen the kingdom of God come with power" (9:1).

This was fulfilled "about eight days after these sayings," according to Luke, or "after six days," according to Matthew and Mark. This is in accordance with the Jewish mode of reckoning time, which sometimes counted the first and last days of a period as full days, and sometimes excluded both of these. Thus one full week would be on the eighth day, or "about eight days," while it would also be "after six days," not counting either the first or last of the week, either of which expressions would be one full week. The Saviour selected three of his disciples, Peter, James, and John the brother of James, and leadeth them up into an high mountain [Tabor, in Galilee] apart, by themselves, to pray; and he was transfigured before them. As he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. His face did shine as the sun, and his raiment was white as the light; it became shining exceeding white as snow; so as no fuller on earth can whiten them. And behold there appeared with him two men, MOSES and ELIAS, who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem. But Peter, and they that were with him, were heavy with sleep; and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, "Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for MOSES, and one for ELIAS: not knowing what he said; for he wist not what to say; for they were sore afraid. While he yet spake, behold, a bright cloud overshadowed them; and they feared as they entered into the cloud. And a voice came out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him. And when the disciples heard it, they fell on their faces, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they lifted up their eyes, they saw no man, save Jesus only, with themselves. And as they came down from the mountain, Jesus charged them, saying, Tell this vision to no man, until the Son of man be risen again from the dead."

The place of the occurrence of this stupendous scene is supposed to be Mount Tabor, in Galilee.

There Jesus unveiled a portion of his divine glory, and put on the Son of the Father. The radiance of heaven sat on his serene brow, and his countenance was encircled with all the beauty of heaven. The favored disciples make little reference to the event. John once alluded to it when he says (1:14): "And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." And Peter but once alludes to it, and then he alludes to it as the future kingdom of God, presented in miniature, when he says (2 Pet. 1:11, 16-18): "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

As a miniature representation of the eternal Kingdom, we have selected it for the head of our paper, that for a season it may be kept more prominently before our readers. And as that transcendent scene is thus brought to view, and the mind contemplates the future glory, foreshadowed by it, may we ever remember that the blessed Saviour said unto his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

## The Cause.

No cause can exist for any length of time without clearly defined principles, or principles which distinguish it from other causes.

Men may act together for a time with no common bond of union; but the moment it is seen that different motives actuate them, that they have different objects in view, and seek to reach different ends, their union ceases. They may still love and respect each other; they may desire each other's welfare; but if their principles are antagonistical, and subversive of each other; if the one is attempting to destroy what the other is endeavoring to build, they cannot make progress, for they only neutralize each other's efforts, and can only avoid strife by separating from each other—the one to the right, and the other to the left.

It is therefore well that men acting in concert should occasionally ascertain if they understand each other—if they are in deed and in truth acting for a common object. To do this, it is necessary that each define his object. Then if all are agreed in the work to be done, and in the manner of doing it, they have only to go about it with their whole heart and soul, in accordance with the method, order, and system, that the majority of those who act together may decide are the best.

The commencement of a new volume seems a fitting time to survey the field of our labors, and define the principles we labor to extend. The great doctrine of interest to us respects the coming and kingdom of our Lord and Saviour Jesus Christ. To give the world the evidences of the near approach of that auspicious morn, when the nations of the redeemed shall be re-clothed with their put off vestments, and hail the SAVIOUR as their eternal King, was the object for which this paper was started into being. At that time friends were few and far between; but they continued to multiply, until disappointments and trials proved that different ones were actuated by opposite purposes, and that there were no common principles of action. In this state of things, to ascertain who were like minded, a general convention of all who wished to act together was called at Albany, N. Y., the 29th of April, 1845. Brethren there met together, representing an extent of country from beyond Buffalo on the west, to the eastern section of New Hampshire on the east; and from Maryland on the south, to Canada on the north. These brethren, although pre-judged and pre-condemned, by half hearted friends and unconfessed foes, clearly defined their position in reference to the objects which they had united to advance. This expression of opinion has since been the rallying point for all who are like minded with them. As they presented to the world the principles on which they were united to inculcate; and as

that is the present position of all who are laboring with them for the accomplishment of the same end, we can do no less than again present to the world the Declaration of Principles, by the Mutual General Conference of Adventists, at Albany, N. Y., April 29th, 1845.

In view of the many conflicting opinions, unscriptural views, leading to unseemly practices, and the sad divisions which have been thereby caused by some professing to be Adventists, we deem it incumbent on us to declare to the world our belief, that the Scriptures teach, among others, the following

## IMPORTANT TRUTHS.

1. That the heavens and earth which are now, by the word of God, are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. That the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. That the Lord will create new heavens and a new earth, wherein righteousness—that is, the righteous—will for ever dwell. a. And that the kingdom and the dominion under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. b.

2. That there are but two advents, or appearances, of the Saviour to this earth. c. That both are personal and visible. d. That the first took place in the days of Herod, e when He was conceived of the Holy Ghost, f born of the Virgin Mary, g went about doing good; h suffered on the cross, the just for the unjust; i died, k was buried, l arose again the third day, the first fruits of them that slept, m and ascended into the heavens, n which must receive him until the times of the restitution of all things, spoken of by the mouth of all the holy prophets. o. That the second coming, or appearing, will take place when he shall descend from heaven at the sounding of the last trumpet, to give his people rest, p being revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel. q. And that he will judge the quick and the dead at his appearing and kingdom. r.

3. That the second coming, or appearing, is indicated to be now emphatically nigh, even at the doors, s by the chronology of the prophetic periods, t the fulfilment of prophecy, u and the signs of the times. v. And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh, w and the last be warned to flee from the wrath to come, x before the Master of the house shall rise up and shut to the door. y.

4. That the condition of salvation is repentance toward God, and faith in our Lord Jesus Christ. z. And that those who have repentance and faith, will live soberly, and righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. a.

5. That there will be a resurrection of the bodies of all the dead, b both of the just and the unjust. c. That those who are Christ's will be raised at his coming. d. That the rest of the dead will not live again until after a thousand years. e. And that the saints shall not all sleep, but shall be changed, in the twinkling of an eye, at the last trumpet. f.

6. That the only Millennium taught in the word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as inculcated in the 20th of Revelation. g. And that the various portions of Scripture which refer to the Millennial state, are to have their fulfilment after the resurrection of all the saints who sleep in Jesus. h.

7. That the promises that Abraham should be the heir of the world was not to him, or to his seed through the law, but through the righteousness of faith. i. That they are not all Israel which are of Israel. k. That there is no difference under the Gospel dispensation between Jew and Gentile. l. That the middle wall of partition that was between them is broken down, no more to be rebuilt. m. That God will render to every man according to his deeds. n. That if we are Christ's, then are we Abraham's seed, and heirs according to the promise. o. And that the only restoration of Israel, yet future, is the restoration of the saints to the earth, created anew, when God shall open the graves of those descendants of Abraham who died in faith, without receiving the promise, with the believing Gentiles, who have been grafted in with them into the same olive tree—and shall cause them to come up out of their graves, and bring them, with the living, who are changed, into the land of Israel. p.

8. That there is no promise of this world's conversion. q. That the Horn of Papacy will war with the saints, and prevail against them, until the Ancient of Days shall come, and judgment be given to the saints of the Most High, and the time come that the saints possess the kingdom. r. That the children of the kingdom, and the children of the wicked one, will continue together until the end of the world, when all things that offend shall be gathered out of the kingdom, and the righteous shall shine forth as the sun in the kingdom of their Father. s. That the Man of sin will only be destroyed by the brightness of Christ's coming. t. And that the nations of those which are saved, and redeemed to God by the blood of Christ,

a 2 Pet. 3:7, 10, 12. b Dan. 2:37. c Heb. 9:28. d Acts 1:9, 11. e Mat. 24:29. f Mat. 1:18. g Mat. 1:23. h Mat. 1:15. i 1 Pet. 3:18. k Luke 24:46. l Luke 24:46. m 1 Cor. 15:42. n Luke 24:46. o Acts 2:31. p 1 Thess. 4:13, 14. q 1 Thess. 5:2. r 1 Thess. 5:2. s 1 Thess. 5:2. t 1 Thess. 5:2. u 1 Thess. 5:2. v 1 Thess. 5:2. w 1 Thess. 5:2. x 1 Thess. 5:2. y 1 Thess. 5:2. z 1 Thess. 5:2. a 1 Thess. 5:2. b 1 Thess. 5:2. c 1 Thess. 5:2. d 1 Thess. 5:2. e 1 Thess. 5:2. f 1 Thess. 5:2. g 1 Thess. 5:2. h 1 Thess. 5:2. i 1 Thess. 5:2. j 1 Thess. 5:2. k 1 Thess. 5:2. l 1 Thess. 5:2. m 1 Thess. 5:2. n 1 Thess. 5:2. o 1 Thess. 5:2. p 1 Thess. 5:2. q 1 Thess. 5:2. r 1 Thess. 5:2. s 1 Thess. 5:2. t 1 Thess. 5:2. u 1 Thess. 5:2. v 1 Thess. 5:2. w 1 Thess. 5:2. x 1 Thess. 5:2. y 1 Thess. 5:2. z 1 Thess. 5:2. a 1 Thess. 5:2. b 1 Thess. 5:2. c 1 Thess. 5:2. d 1 Thess. 5:2. e 1 Thess. 5:2. f 1 Thess. 5:2. g 1 Thess. 5:2. h 1 Thess. 5:2. i 1 Thess. 5:2. j 1 Thess. 5:2. k 1 Thess. 5:2. l 1 Thess. 5:2. m 1 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penance to the acknowledging of the truth, and they may recover themselves out of the snare of the evil, who are taken captive by him at his will."

To the above principles, truths, and plan of operations, the *Herald* promptly responded, and endorsed them as its own. Our purpose is, to carry out their wishes. This seems to us right: therefore we pursue it; and those who see a better course, must follow theirs. Therefore there need be no strife; for those who seek other ends have the same right to pursue a course opposite to ours, that we have to pursue this. We think that Adventists will now understand each other, and act with those whose plan of action they the most sympathize with.

### Mathematical Questions.

1. It is objected to our view of the inheritance of the saints, that the earth regenerated would not be sufficiently spacious to accommodate all the righteous in their resurrection state.

2. It is claimed by the advocates of a temporal millennium, that this earth will continue a thousand years, during which time the human race will continue to increase in an increased ratio from the present, will be freed from the desolating processes of war, pestilence, and famine, and will live to an advanced age. A solution of the following problems will help to elucidate these questions. Answers to them are requested.

**Problem 1.** It is estimated that there are 850,000,000 people inhabiting this earth, and that the entire population of the earth passes away once in about thirty years. If a number equal to the present population of the globe had passed off every thirty years since the creation during the supposed six thousand years of the earth's existence, what would be the whole number of persons who have ever lived on the globe?

**Problem 2.** It is estimated that there are 60,000,000 square miles of dry land on the earth. If all who have ever lived, according to the above estimate, should stand on the earth at once, how many rods of land would there be for each person?

**Note.**—As a number equal to the present population could not have passed from the earth's surface every thirty years during the early ages of the world, it is evident that the number resulting from the first supposition is vastly greater than the reality. We will therefore give the following supposition.

**Problem 3.** It is estimated that the deluge was about 4300 years since, when the population of the globe was reduced to eight souls. How many times would that number have to be doubled to amount to the present population of 850,000,000, and in how many years would be the average period of the doubling of the population?

**Problem 4.** Beginning with eight persons at the flood, and in about 4300 years increasing to 850 millions, what would be the whole number who have lived since the flood? In the same ratio, how many would have lived previous to the flood? How many rods of land would there be for each person, if all were now alive? And how many for the righteous, if one half were of that number?

**Note.**—To solve the above, it will be necessary to consider the probable frequency of the decimation of the earth by disease, war, &c.—how much faster the population would double in the early periods of time than now—and the number removed by death during each period of doubling. We have not yet solved the problem to our own satisfaction.

**Problem 5.** It is estimated that the population of Europe has doubled in the last thirty years of peace. Supposing during a continued season of peace the population of the globe should continue to double once in thirty years, how long before the population would equal the number of square rods on the earth's surface? How long to equal the square feet? At the same ratio, what would it amount to in one thousand years?

**Problem 6.** If two persons in six thousand years have increased to 850,000,000, how long would it require 850,000,000 to equal the square rods on the earth?

"As We Expected."—We regret being again obliged to refer to the late attacks of the *Harbinger*; but its last number continues as before. We hope hereafter to let that paper have it as much to itself as we well can. It is not consonant to our feelings to differ with any; and when we find others bent on a course diametrically opposed to our own, we prefer to let them pursue it by themselves, if they will also let us pursue ours, in quietness, without classing us with apostates, because of disagreement in matters of faith. We regret the publication of those articles on the "Apostasy," and kindred ones, which have produced such unhappy results; and we

can hardly imagine a want of foresight sufficient to have had no premonition of such a resilience; or of an indifference to perceive it with no regrets.

The effort in the last number to show that we have done nothing for that paper, and have had nothing of our own to expend, the brethren will receive for what it is worth. We are not careful to answer in this matter. We think that those who have clear perceptions will not be thus hoodwinked. We have yet to learn that, in addition to other labors, the publishing and circulating weekly several thousand copies of the *Glad Tidings* for three months, was of very little profit to its successor; or that distributing from that point throughout all that region publications to the amount of \$1800 above all receipts from that section, before 1845, and about \$200 above all receipts from there, since that period, has been of very little aid to the paper, which was moved there by our invitation; or that after expending for the cause so much of the Lord's labor, time, and money, as we have there, that we ought to feel no uneasiness in the perversion of those influences thus originated; or be denied the right to advise, and even entreat, an abstinence from distracting efforts.

The imprecation that sees nothing in the communications complained of, would not be enlightened by any farther elucidations. There was no necessity of understanding what we said respecting the transfer of the interests for the cause in Rochester, which had been originated at an expense of many hundred dollars, as having any reference to a few dollars' worth of second-hand office furniture.

We are willing to leave the whole matter with our brethren, and our God. All we ask, is for those who cannot go with us, to go according to their own sense of duty, and not seek collision with us.

A full statement of our labors and expenditures at Rochester, would present a very different aspect than the partial statement of the *Harbinger*. We, however, hope that our brethren will not be diverted by these digressions, from its late position towards us.

**NOTICE.**—Until we hear from them, this week's paper is the last we shall send to several hundred subscribers, who owe \$4 and over, and from whom we have not heard for a long time. We shall wait several weeks, before we place them on the delinquent book, so as to give all an opportunity to rectify every mistake, pay their indebtedness, or state their inability, either of which will cancel the debt.

On looking over our subscription list, we find the names of 1813 subscribers who are in arrears for the last one or more volumes. Of these, 593 owe each \$4, or more, to whom we shall wait to hear from before we send again. To the remaining 1220, who are delinquent, we shall continue to send, trusting that those who are able to pay, will do so speedily; and that those who are unable, will inform us. To enable us to send the paper to the poor free, we trust those who can pay will do so promptly. To many of those now discontinued we hope to hear from, remitting our just dues, and re-subscribing for the *Herald*.

This will also be the last we shall send to a class of free subscribers, from whom we have had no intimation that they wish the paper continued.

We are now transcribing our list of subscribers, and entering them on new books. It is possible that some names may be accidentally omitted. If any such should not receive their paper after this number, they will please to give us early information, that we may correct the omission. If it is through mistake stopped to any who are unable to pay, they will please to notify us.

**MR. MILLER'S DREAM.**—At the close of the article from Bro. MILLER, in the *Herald* of Jan. 8th, he says, "Write me the interpretation." We profess no skill in the "interpreting of dreams," "showing hard sentences, and dissolving doubts;" but we imagine that it requires no DANIEL to explain that the "casket" is the volume of God's truth—his whole revealed word. The "jewels, diamonds, precious stones," &c., are the doctrines of the Bible, which, each sparkling and bright like a precious gem, glittered in the casket, as they were unfolded to the view. The scattering of these gems, was the sad havoc which the unstable, and those turned about by every wind of doctrine, have made with certain portions of revealed truth, preaching for doctrines the imaginings of their own hearts, and placing precious doctrines of God's grace and providence among the rubbish, the dirt, shavings, and sand of the great apostasy,—wresting them to their own destruction.

While Mr. MILLER has expostulated with one class of these errorists, three more would arise in other places—until it was difficult to convince the people who "we are." The restoration of the jewels to their

place is the ushering in of the kingdom of God, when each diamond truth will be separated from the dust and mist, with which the ignorance, unbelief, or depravity of man has encumbered it, and shine in the Saviour's diadem.

An anonymous writer takes the view that the jewels are the souls of believers. We seldom notice anonymous writers, but this one expresses it so beautifully, that we cannot withhold it from our readers. We shall be happy to hear often from this correspondent, and learn the name of the writer, of which we are now ignorant. (See poetry on first page.)

**TO CORRESPONDENTS.**—E. S. L.—We are confident your criticism will not hold; and as a cause is weakened by an unsound argument, rather than strengthened, it would not be advisable to give it.—"Near, even at the doors," is the only safe position we can take.

**R. T. Price.**—We are unable at present to give any additional light, or any new exposition of the passage you refer to. Should we see any, we should be happy to give our convictions respecting it.

**J. Lathrop.**—Your argument in proof of the perpetuity of the soul is very good; but the argument on that question has been so long protracted, and with such unhappy results, that we should prefer to lay it aside for the present.

**N. Davis.**—Your reference to the case of Tennant, to show that the spirit is unconscious out of the body, is irrelevant; for Tennant tells a very different story.

**Peter Hough.**—Your letter in relation to Bro. H. and C. is received. It appears that each have their party. I would advise all interested to meet and settle the matter, and publish the result in a sheet, which may be circulated among those interested.

**A NEW VOLUME.**—This week, we present our readers with the *Herald*, enlarged somewhat from its former dimensions, and printed on new type. We are now enabled to give twice the amount of matter given by any other Advent paper; and hope to give our readers their money's worth. Our expenses will now be increased; so that we shall need prompt remittances from those in arrears. We hope to receive accessions to our subscription list, sufficient to enable us to act our part, unembarrassed by pecuniary responsibilities. We know that our friends will do what they can to extend its circulation. We print an extra number of this week's edition, that we may be able to furnish new subscribers.

**A GOOD PROPOSITION.**—A brother writes us that they are taking measures to ascertain how many poor persons they have in their church who would like the *Herald*, that they may subscribe as a church for them, and thus relieve us of a portion of our free list. This is a good move, and worthy of being followed in other places. Our friends will remember that \$10 will procure thirteen copies, which is but 77 cts. per volume of our enlarged paper, which contains now twice the matter formerly contained in the *Signs of the Times*. The larger our list is, the larger we can make the paper; so that there is an inducement for those who now take it to extend its circulation.

**CONFERENCE AT MANCHESTER.**—Our meeting was fully attended, and was one of extraordinary interest. Bro. PLUMMER, HAWKES, E. and W. BURNHAM, and others, were present, and spoke with much interest and power. Many wanderers were reclaimed, and sinners were convicted: some twenty publicly requested prayers. We have seen nothing like the interest manifested in this meeting since '42 and '43.—God is truly with us. The heavenly showers are descending, watering the thirsty and fainting flocks. The season of trial is passing, and we are reaping the rich fruits of patient suffering. The elements of selfishness and discord have manifestly passed away, and union, love, and peace, have succeeded.

The church in this place have procured a new chapel, and are happily united and prosperous, in both temporal and spiritual concerns. Our conference has been a great blessing to the cause.

**MANCHESTER, N. H.**—We have appointed Bro. ELIPHALET NYE as agent in this place for the *Herald*, and other Advent publications. Our subscribers will receive them from him hereafter, unless they direct otherwise.

**THE EARTH** will endure forever, is the record of Revelation. It will pass through a mighty change, but will come out of the ordeal, more bright and beautiful than ever.

It is supposed by some that it will be annihilated when man's brief day is over; and in proof, the opinion of astronomers has been cited, that several stars have actually disappeared. There is, however, rea-

son to believe, that not a single star has ever been stricken from its orbit. All of the heavenly bodies are arranged with express reference to the relative attraction of each other; and it is questionable whether a single one, however small, could be annihilated from its orbit, without so deranging the movements of the other heavenly bodies, as that after the lapse of a sufficient period of time, they would interfere with the movements of each other.

Late discoveries give reason to believe that some of the stars which have disappeared were comets appearing at long intervals. It is found that the newly-discovered planet of LE VERRIER, moving in ages past in its ascertained orbit, would have been in the very position that stars were in several instances seen at the time they were noted; and which subsequently could not be found there, as it moved from that part of its orbit. The same is true of Herschel, in respect to stars seen before it was recognized as a planet, in the very places it must at such times have been, and which stars could not subsequently be found. In this way, probably, the disappearance of every star supposed to have disappeared, may be accounted for, leaving it very certain that not a single planet or sun created by JEHOVAH, has been stricken from existence, though they may have been subjected to mighty changes.

**THE FIXED STARS.**—By comparing the places of fixed stars determined by ancient astronomers, with those determined recently, it is found that those objects which are called fixed, are not really so, but are changing their places by slow and almost imperceptible degrees, so that at the end of two thousand years there is a manifest parallax among them. In later times, after the observations of other astronomers were compared, it became manifest that there was scarcely a solitary star in the heavens absolutely fixed in position. And our sun also, as one of the fixed stars, is actually sweeping through space, with all its planets, in an orbit, the period of which is supposed to be about 117,000,000 years.

**ALLEGORICAL.**—"A traveller, setting out upon a long journey, was assailed on the road by curs, mus-tiffs, and half-grown puppies, which came out from their kennels to bark at him as he passed along. He often dismounted from his horse to drive them back with stones and sticks, into their hiding places. This operation was repeated every day, and sometimes as often as twenty times a day. The consequence was, that more than half the traveller's time was consumed in chasing dogs and puppies. At last he was overtaken by a neighbor, who was going the same road, but who had set out a long time after him. The latter traveller was very much surprised to find the other no farther on his journey, and on hearing the reason, "Alas!" said he, "is it possible that you have lost your time, and wasted your strength in this idle occupation? These same animals have beset me all along the road; but I have saved my time and my labor in taking no notice of their barking; while you have lost yours in resenting insults which did you no harm, and in chastising dogs and puppies whose manners you can never mend."

**NEW PRACTICE.**—The *Utica Gazette* states, "that Prof. FINNEY, of Oberlin, has just recovered from a severe attack of typhus fever, without the use of medicines of any kind. For fourteen days, he took nothing at all but a small quantity of cold water. If homoeopathy benefits in proportion as the doses decrease, this treatment of Prof. F. is probably a specimen of it, pushed to extreme limits. This case will be a bone for homoeopaths and hydropaths to pick upon. It belongs to one or the other. No wonder the fever was disgusted, after fourteen days of starvation. Who ever heard of a ghost with fever? and what else could have been left of him?"

The Field-Lane Ragged School, of London, recently held its sixth annual meeting, when, in the reports, speeches and resolutions, much curious information was given of the juvenile condition of London. One speaker stated that there were 12,000 children training in crime; 3000 receiving stolen goods; 4000 annually committed for criminal offences; 10,000 addicted to gambling; 20,000 addicted to begging in the streets; 30,000 living by theft and fraud; 23,000 annually found hopelessly drunk; 150,000 who were habitual gin-drinkers; 150,000 of both sexes abandoned to systematic drunkenness and profligacy. The chairman questioned the truth of the statement that there were upwards of 100,000 in London totally without education, and chiefly because there were so many large ragged schools. Rev. Robert Monroe, for seventeen years chaplain to Bridewell, admitted that the dearth of education was "very great," and spoke of the beneficial effects of these schools.



## Correspondence.

## Christ will Come.

Pilgrim, waiting for thy Lord,  
Trusting in his sacred word,  
Faint not, though the blessed day  
For a season may delay;  
Hoping, still with patience run,  
For thy Saviour soon will come.

Though he tarry, still abide  
On the Rock, whate'er betide;  
Let all earthly pleasures go,  
If you can the truth but know;  
Satan's snares e'er strive to shun,  
For your Lord will surely come.

While he tarry, he but shows  
Mercy to his heartless foes;  
Thus he will great blessings give,  
Wishing all to "turn and live;"  
Sinner, now the call obey,  
Seek the Lord without delay.

Now repent, while but a day  
Seems to linger for thy stay;  
Time's swift sands are ebbing fast,  
But a moment and the last,  
Then probation will be o'er,  
Warnings you will hear no more.

Wanderer from thy Father's fold,  
In your faith still waxing cold,  
Now return, and you will see  
Brighter prospects wait for thee:  
Jesus kindly bids you come  
To your long deserted home.

Christian, gird your armor on,  
Victory will soon be won;  
"Fight the fight of faith," and "stand,"  
Till you hear the great command  
Bid you march to Canaan's shore,  
Conquerors crowned for evermore.

Though the world no vigils keep,  
Choosing rather now to sleep,  
When "great signs" to all portend  
We are living near "the end:"  
On your watch with boldness stand,  
For redemption is at hand.

If reproach you oft receive,  
For the truth you now believe,  
Suffering for the name you bear,  
Which all saints delight to wear,  
Then let this your spirit cheer,  
Christ your Lord will soon appear.

When temptations would deny  
All the joys for which we sigh,  
Causing unbelief and sin  
To destroy our peace within,  
Then may faith anew convey  
Heavenly visions day by day.

Should affliction's power we feel  
O'er our frames triumphant steal,  
Patient then we still would pray,  
"Haste thy coming," day by day,  
Till released from toil and pain  
We shall in thy presence reign.

Pilgrim, watch! for soon the morn  
Will on Zion sweetly dawn;  
Then thy warfare will be o'er,  
Sin and death be feared no more—  
Then with joy will loud be sung,  
"Christ our King at length has come."

Portsmouth, N. H.

## A Short Sermon.

BY WM. MILLER.

Gal. 4:26—"But Jerusalem which is above is free, which is the mother of us all."

I lately heard an objection raised by a cold hearted professor against the Second Advent doctrine, on account of the believers of that faith calling each other by the endearing name of "dear brother," or "dear sister." It brought to my mind the enduring and happy relation Advent believers sustain towards each other, which causes Satan, and the children of Belial, to show so much hatred, envy, and malice, to the children of the promise.

I have chosen, therefore, Paul's words to his Galatian brethren, "But Jerusalem which is above is free, which is the mother of us all."

Jerusalem signifies the "vision, or possession, of peace." Literally, it was the capital of Judea, which allegorically represented the first covenant of God with man under the law, by which man became a rebel by sin and evils, subject to the curse and condemnation of the law. And Paul shows that it is now in bondage with her children, typifying clearly that the natural state of man under the law is a curse to evils, and is in bondage to sin and death. But the Jerusalem which is from above is free, which teaches us of the state and possession of all the believers of the promises when they shall be gathered home into the new Jerusalem, at the glorious appearing of the Lord Jesus Christ, and when they shall be admitted into the glorious inheritance promised to the saints of all ages, who have been redeemed out of all kindreds, tongues, and people.

The freedom then spoken of in the text, is that deliverance from all the evils to which the creature man became subject by reason of transgression under the first covenant, which was death, from which we could be delivered only by being brought into a new covenant of grace, whereby we could be delivered from the bondage of the first, and made partakers of the new covenant, which is freedom from the condemnation of the first, and insures us of the inheritance of

the second, which is peace and everlasting life. As we were made subject to the first covenant by our birth in Adam, so shall we be made subjects to the second by our birth in the second Adam, the Lord from heaven. When we were born of the earth, earthy, we became subject to all the ills of this mortal life. So when we are born into the New Jerusalem, we shall become heirs and partakers of the blessings of eternal life. By our natural connection with the earth, and our support which we draw from the earth by our toil and labors, the earth is called our mother. So by our faith we are connected with the new Jerusalem, that better country. As God has promised us seed time and harvest, summer and winter, for man's support on the earth, so has he promised that his word and grace should not fail us, until he makes this new Jerusalem a praise in the whole earth.

As by the disobedience of one (Adam), through unbelief many were made sinners; so by the obedience of one (Jesus Christ), through faith many are made righteous.

The reason why the New Jerusalem is called the "mother of us all" is obvious and plain: the "all," in our text, must mean, according to the general tenor of the Scripture, "all" who believe, both among the Jews and Gentiles; and to constitute them children of the same mother, they must believe in the same promise of the New Jerusalem, which is the capital of the new heaven and the new earth, and where the King of kings shall dwell and reign in his everlasting kingdom forever. The New Jerusalem is the completion of all things made new; it is the capstone of all the promised inheritance of the saints; it includes all the promises which God ever made to man, in which immortality and eternal life are concerned. For if life could have been given by the law, in Eden or in old Jerusalem, then there would have been no need of this second covenant, the New Jerusalem which is from above. No, if the first covenant had been faultless, old Jerusalem would have made the comers thereunto perfect. But old Jerusalem is taken away, that God may establish the new, which can never be removed or shaken. Therefore all doctrines concerning our salvation, in the Bible, centers, and is only brought to a point, and consummated, in the New Jerusalem. For this Christ came into the world—to seek and save a people for citizens to inhabit the New Jerusalem. For this he was tempted, that he might succor us who are tempted, and bring us to God into the New Jerusalem. For this he worked miracles, to give us strong evidence that he could and would perform all the promises made to his children, of the New Jerusalem blessings. For this he suffered, that he might bring many sons to glory. Heb. 2:10—"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." For this he arose from the dead, that he might be the first-born among many brethren. Rom. 8:29—"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." And for this he will come to earth again, that he may take into the New Jerusalem his children, who have believed and waited for him. John 14:2, 3—"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."—Isa. 25:9—"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." This was the gospel he preached, The kingdom of heaven, or Jerusalem from above, at hand. Matt. 10:7—"And as ye go, preach, saying, The kingdom of heaven is at hand." For this the angels proclaimed to the shepherds, "Peace," or New Jerusalem, possession of peace, "on earth." John, in vision, saw it come from above. Rev. 21:1—"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." This Abraham looked for. Heb. 11:10—"For he looked for a city which hath foundations, whose builder and maker is God." This can only be possessed after the resurrection of the saints. Heb. 12:22, 24—"But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, . . . and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Phil. 3:20, 21—"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." 1 Thess. 3:13—"To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Ch. 4:14-17—"For if we believe that Jesus died and rose again, even so also they which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." And my prevailing opinion is, that our birth from above is not complete, until the resurrection to the New Jerusalem, which is the mother of us all. John 3:7, (see margin).—"Marvel not that I said unto thee, Ye must be born from above." If it

is not so, how could Christ have been the first-born among many brethren! seeing the patriarchs and prophets were heirs of the same city. If it is so, then all who believe in this Advent faith with Father Abraham, will, at the coming of Christ, have part in the first resurrection, and enter through the gates into the city, the MOTHER COUNTRY. Rev. 21:8—"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Then why not love one another? For we are born of the same Father, inherit the same mother, redeemed by the same blood, sanctified by the same truth, purified by the same hope, raised to life by the same power, are enjoying the same Spirit, and are of the same mind. Rom. 16:19, 20—"For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen."

## Waiting for Christ.

"The Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." (Luke 22:31, 32.) Peter defines conversion to be: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1 Pet. 1:23.) He strengthens his brethren in his second epistle, in which he stirs up their pure minds by way of remembrance. (1 Pet. 1:22;) that they may be mindful of the words which were spoken before by the holy prophets: having taught them in his first epistle, that "the spirit of Christ which was in" the prophets, "testified beforehand the sufferings of Christ and the glory that should follow." In his sermon preached in "the porch that is called Solomon's" (Acts 3:11-18), he tells us "those things which God before had showed by the mouth of all his holy prophets, that Christ should suffer, he hath so fulfilled." Here are the sufferings first, then an exhortation to "repent and be converted," that their "sins may be blotted out when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, . . . whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." Here is the glory,—Christ suffered for us. The glory is for us,—if so be that we suffer with him, that we may be also glorified together." (Rom. 8:17.) "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, that ye may be glad also with exceeding joy." (1 Pet. 4:13.) "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:4.) "For the Son of man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works." (Matt. 16:27.) Jesus has said, "great is your reward in heaven." Peter says it is "reserved in heaven for you, . . . ready to be revealed in the last time." "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." (Isa. 44:4.) It is for him that waiteth for God. The gospel which Paul preached was not in "word only, but also in power, and in the Holy Ghost, and in much assurance." How was this manifested? "And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost. . . . Ye turned to God from idols, to serve the living and true God—[what is the crowning motive that prompts to this service?—] and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." (1 Thess. 1:4-10.) "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (1 Thess. 2:19.) Paul, in 1 Cor. 2:9, quotes nearly the words of the prophet Isaiah, (44:4,) and adds, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." Jesus, in harmony with this, declares: "When the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself, but whatever he shall hear, that shall he speak: and he will show you things to come." The revealer cannot be the things revealed,—"he shall not speak of himself."

We may know, then, that the promise will be literally fulfilled.—"Behold, I create a new heavens and a new earth: and the former shall not be remembered, nor come into mind." (Isa. 65:17.) Peter writes: "We, (them that have obtained like precious faith, 2 Pet. 1:1,) according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13.)

Now, we will follow the beloved disciple to the "isle that is called Patmos."—Hear him: "I was in the Spirit on the Lord's day." (Rev. 1:10.) "Come up hither, and I will show you things which must be hereafter." (4:1.) "And I saw a new heaven and a new earth, and the first heaven and the first earth were passed away; and there was no more sea." (21:1-7.) "And he that sat upon the throne said, Behold, I make all things new.—[This is what he promised to do—Isa. 65:17.] And he said unto me, Write; for these words are true and faithful. He that overcometh shall inherit all these [margin] things."

The Lord direct our hearts into the love of God, and into the patient waiting for Christ. Amen.

"Then, waiting pilgrims, let us sing,  
He will not tarry long,  
And fill with love the hours that bring  
The glory of our song."

Having the first fruits of the Spirit, let us wait for our adoption, to wit, the redemption of our body. Now, we have not received the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. (1 Cor. 2:12.)

H. S. SMITH.

Auburn (N. Y.), Jan. 12th, 1848.

## Letter from Bro. L. D. Mansfield.

DEAR BRO. HIMES:—Permit me to say through the "Herald," that the Lord is still graciously with us in Antigua, and that we have during the few weeks past enjoyed precious manifestations of the Holy Spirit. In some of our prayer-meetings, a remarkable spirit of prayer for sinners has been exhibited, and we have felt the fulfillment of the promise, "Ask, and it shall be given you." We have also experienced the truth of Paul's declaration, (Rom. 8:26, Macknight's version.) "And likewise even the Spirit helpeth our infirmities: for what we should pray for as we ought, we do not know; but the Spirit himself strongly complaineth for us by inarticulate groanings."

I had been much perplexed as to duty, and earnestly sought the Holy Spirit's direction, and the indications of Divine providence, as to what course I ought to pursue; and the Lord most powerfully shed abroad his love in our hearts by the Holy Ghost, and gave a fresh impulse to his work in our midst. And several times during our meetings, sinners were so deeply convicted and awakened that they cried aloud, and also arose and expressed a determination to "flee from the wrath to come," since which I hope some have carried out their determination, while others, I fear, have not. We feel, however, that good is being accomplished. Others are becoming interested, and we see new cases where prejudice is being removed, and the truth is candidly listened to. Having removed to a more commodious place of meeting, there is a little increase in our numbers, and we are expecting the Lord will add to our little flock such as shall be saved. There have been some recent conversions, and the persons appear well. I feel comforted in view of my labors here, when I look upon a score or more of persons now apparently clothed and in their right mind, who were, when I came to this island, unprepared to meet the Lord—some of whom were professors of religion, and others open and depraved sinners of no ordinary kind. And it is trying to think of parting with them, and leaving them without any to break to them the bread of life. However, I rejoice to say that the clergymen of the Established church are preaching quite plainly upon the subject of Christ's coming, and have spoken of the times as indicating the approach of the event. O may the God of truth raise up champions for his cause!

The aspect of things in this island is certainly portentous, and the people begin to feel that the times are strange indeed, and acknowledge that there is truly "distress and perplexity of nations." The commercial embarrassments of Great Britain are felt most sensibly here, and some of the banks have stopped payment, which is likely to produce the most serious inconvenience, and possibly much distress. The derangement in the currency will prevent extensive purchases of flour and provisions, and it is to be feared that high prices will be the result, which the laborers are ill prepared to endure just now, as the planters, I am informed, are reducing their wages to twelve cents per day for their toil in the cane-field. "The hard times," say the proprietors, "compel us to this course." And yet they must have their wine and brandy, and other luxuries, themselves. It is true, not only of America, but of other professedly Christian lands, that "the wages of those who have reaped down your fields, which are kept back by fraud, cryeth, and the cries have entered into the ears of the Lord of Sabaoth." It appears that Barbadoes has already adopted this rate of labor, and pays but half cost at that price; so that at the present value of bread, a day's wages will not buy more than a hearty laborer would require. I really hope that this proposition will not be carried into effect in this island.

The insufficient and grudging apportionments of food in times of slavery, has exerted an influence in producing dishonesty among the laborers, which the lapse of years has by no means effaced: and the result of oppressive measures must always be similar; for it is difficult to persuade men and women, who toil under a boiling sun for nine hours, in the most laborious employments, that they are not entitled to enough to eat and drink, of the plainest food, beside covering for their bodies, and a shelter from the storm. This they have had, hitherto, I believe, since Emancipation; and humanity will, I hope, secure the continuance of the same blessings. I hope and pray that the distress of the times will lead some to consider whether we are not approaching the day of redemption. So fully persuaded am I that this is the case, that I have determined to do my utmost to induce the people here to act in view of this most sublime and awful crisis.

I rejoice in the good effected by your tent-meetings in the United States, and hope that the Lord will continue to give wisdom to keep alive the cause of God in my native land. It is also gratifying to me that God has preserved you in the midst of dangers and the malice of wicked men. May you be enabled to say, with Paul, "I count not my life dear unto myself, that I may finish my course with joy, and the ministry which I have received of the Lord Jesus." While we court not the hatred and opposition of others, may we be able to bear these evils if they come. My heart is with you, dear Bro. Himes, and I often praise God for having given you grace to endure so many trials from every quarter. You have alike met, and hitherto successfully resisted, the storms of mal-



ice and scorn evoked from worldlings and false professors of the various sects, and the hurricanes of fanaticism which have swept in fearful desolation a cruel pathway through our ranks. Like Luther, you have been called to encounter foes without and foes within our borders, and like him I believe have maintained an erect position, and have glorified God. And while I would not stoop to the infamous meanness of flattery, I would from these remote shores speak kindly and sympathizingly to your heart, lacerated by many blows, which I trust and believe you have not merited. The history of men of former usefulness in the various denominations, who have of late withstood the truth of our Lord's coming, leads me, however, to feel that I am not called upon to believe that good and useful men may not err; but I am persuaded that you have pursued the course which seemed to you productive of the highest good: and whether your course will prove to be in all respects adapted to secure that end, I will not attempt to decide. The day of the Lord will bring a recompense to all who have acted with those views, however they may have made mistakes. I would be very slow to exert any influence to prevent you from prosecuting the work to which God's providence has so manifestly assigned you a place, and should regret to see any arrangement in reference to "Advent papers" which would give the supervision of the "Herald" to other persons, however much respect and love I have for other dear brethren.

The signs of the times are awfully indicative of the speedy coming of our Lord, and this, I am convinced, is most evidently a practical truth, which should be thundered in trumpet tones to a careless world: and sometimes I feel my strength inadequate to the enforcement of this stupendous truth. Of late, especially, I have been led to such efforts as taxes my body severely, and such as I am persuaded I could not long endure; but when I see a world slumbering on the point of destruction, and the wrath of God about to fall upon the wicked, my feelings are almost overpowering, and I must "cry aloud and spare not," and warn all whom I can reach to "flee from the wrath to come." I rejoice that my dear brethren in the United States are still at work earnestly, and I am gratified exceedingly to learn of their usefulness in God's holy cause. Let us be faithful, and count no sacrifice too great, if we may be made the means of saving souls from death. We remember you in our prayers, and trust you remember us likewise. Our health is very good, our faith in God firm, and our determination to do our utmost for his cause was never stronger. O God, save us, and save our brethren who have weathered the storms thus far, from "making shipwreck of faith," and soon bring us into the haven of rest. Those dear friends who have so kindly mentioned my name in the "Herald," will please accept assurance of reciprocated affection.—That we are loved by the saints of God, is no small comfort to us. Oh, for the happy day to come when the "elect shall be gathered from the four winds," and "meet to part no more." Those beloved friends who have contributed to this mission, have doubtless "done it unto the Lord," and look to him for their approval; but I cannot refrain from expressing our gratitude to you all for "ministering to our necessities," while engaged in the vineyard of the Lord. But our grateful acknowledgments are also made to our beloved friends in the West Indies, without whose attentions we should have been compelled to a closer imitation of our Lord, "who had not where to lay his head," and his self-denying apostle, who was "in hunger and nakedness." May we all do our duty, and help each other on in the path of holiness.

I am, my dear Bro. Himes, yours, in "the blessed hope,"  
L. D. MANSFIELD.  
Antigua (W. I.), Dec. 18th, 1847.

#### Letter from Bro. I. E. Jones.

DEAR BROTHER:—Through the great mercy of our heavenly Father, we have been blessed in our place of late with the addition of about a score of persons. One is a man whose looks are white with the frosts of many winters. Until recently, he was a sceptic; but on investigating the prophecies, he became equally convinced of their truth, and the speedy Advent. This was God's own work. Heard—investigated—believed, and then modestly made himself known to us. He appears to be well educated, and of an unassuming, but decided character. Another is a German, who has been in this country but a short time. He felt the absence of vital Christianity in his church, and endeavored to incite his brethren to seek it, when one of them said he was much like the "Millerites," which was the first he had heard of us. He sought us out, and found the remark of his brother so true, that he and his wife have concluded to remain with us and watch for the Coming One.

Another was a Catholic till about a year since, but he says that the Lord has wiped the last "mark of the beast" out of him. They all say that a new light has shone upon their path, which they are determined to follow unto the "perfect day." They furnish many particulars of interest, which my space will not allow me to mention. This work has been so still, without excitement, or any human means,—by the blessing of God on the truth alone,—that no one can glory, save as he "glories in the Lord."

I buried nine happy souls in the East river last Lord's day, in the joyful hope, that, as they rose from the cold stream, so all in the sea, and in the graves, will soon come forth, to live in the new earth, at the coming of Him who is "the resurrection and the life." Four more are resolved to go and do likewise. There are some, also, in the Sabbath School at Bro. Whiting's place, who are earnestly seeking the Lord with many tears.

Bro. Whiting has long been afflicted in the sickness of his son, and recently of his wife; both of whom are now some better.

Most of the brethren who visit us from abroad, express both their delight and surprise at the delightful state of feeling with us in Hester-street. This is wholly of God. But as it respects the means which it has pleased him to bless in producing and perpetuating it, they are mainly the following:—1. The brethren who formerly worshipped in Chatham-street and in Christie-street came together, determined to live in peace. They did not pass a string of resolutions on paper, to be violated the next time they met, but each (with but one or two exceptions) passed the resolution in his heart.

2d. They resolved not to be tyrants, nor to live under tyrants, but to exercise and enjoy that liberty, which can only be enjoyed in this imperfect state, where we only see and know in part, by agreeing in certain great truths, and agreeing to disagree on minor points. Or in other words, to agree in those great, leading truths which sanctify men, and not press opinions which do not make men either better or worse. For this we have been denounced as popes, by those who claim the direction of our consciences; but, having peace with God, and with one another, we persevere in it.

3d. We agreed to lay aside our own wisdom, and take the Bible as our guide, both in faith and practice. And here, "if any man follow not this rule, we mark that man, and keep no company with him; but admonish him as a brother." When men come to preach Judaism, spiritualism, the unconscious state of the dead, probation after the Advent, that we must pray the Lord down, the door shut, &c., we think that a city of nearly half a million is large enough for them without our suspending our worship in Hester-street to give them room. We will allow them the whole city, if they will be so kind as to allow us to worship our coming Judge according to our consciences.

I believe that this church never had as much faith in the immediate Advent, as at the present time. We have had more confidence in the truth than in ourselves, and hence have striven to keep it steadily blazing; concluding, that if it failed to guide, inspire, sanctify, and keep us together, we might as well disband, and each go his own way. The result, under God, has been, that we have generally been free of formality, on the one hand, and of mesmerism in disguise, for the Spirit of God, on the other.

One word more. Instead of allowing one or two to assume the management, under the name of liberty, and put up or down whom they please, we choose seven men, to look after the financial and general interests; and if their doings are not satisfactory in any case, it is immediately brought before the church, whose decision is final. We invite the brethren scattered abroad to follow us only as far as we follow Christ.

We should not be willing to be found in contention, jangling, and disorder, when the Judge of all the earth appears; and as we would not, let us give the more earnest heed to the things which we heard of God in his word, striving together for those things which make for peace, and for the edification of one another in love. Soon we shall be judged, not by our professions of liberty, but by our practices. We are not to love liberty as the miser loves his gold, but bear one another's burdens, and so fulfil the law of Christ.

I. E. JONES.

New York, Jan. 25th, 1848.

#### Letter from Bro. L. Armstrong.

DEAR BRO. HIMES:—We hear but little in reference to the spread of light and truth upon the subject of the Advent in this region. The lecturing brethren that are in the West, are doing what they can; but they meet with comparatively little encouragement, there being here and there but a few who seem anxious to search for and receive the truth. I presume more could have been done to enlighten the people on the subject, had we been favored with the labors of competent and tried brethren from the East. But I suppose you have all had sufficient to do without coming into this new and comparatively untried field of labor. We are rejoiced to hear that the lecturing brethren at the East are doing good. May the Lord still continue to bless you in your labors to bring many more to a knowledge of the truth, and a preparation for the coming kingdom.

It is painful, however, to witness the present divided state of the once united and happy band of Advent believers. A little diversity of sentiment and views upon some two or three points, has been the great lever in the hands of Satan to thus separate those who at least professed to be bound together by the one hope of the gospel,—the appearing and kingdom of Christ. Alas! what ignorant and short-sighted creatures we are, each supposing himself to be alone possessed of truth, while all others who cannot, or do not square to his notions and views, are denounced as wilfully ignorant and blind, foolish virgins, &c. Eternity alone will unfold the extent of injury done to the cause of Christ and the souls of men, as the result of this pride of opinion, and disposition to make all bow to some favorite notion of truth. There can be no doubt that such brethren have much truth; but the contentious spirit in which they present it is often calculated to blind the minds and darken the understandings of those whom they desire to benefit. In this respect, I find not so much fault with the editors of the Advent papers, as with their correspondents. And I, for one, wish that every communication, however much truth it may contain, that is clothed in an improper spirit, containing uncalculated reflections against brethren who may chance to differ from them on some points, should be rejected from the columns of the papers. My own faith, and I have no doubt the faith of many others, has been severely tried upon this one point, to see brethren professedly looking for the same hope, cherishing and expressing such uncharitable feelings toward those

who may chance to differ from them on some points which, though they may not be deemed non-essential, yet, nevertheless, cannot be supposed to be as important for us to understand and appreciate, as the great practical truth of the coming and kingdom of Jesus Christ, and our individual preparation for the event.

As for myself, I differ with you in my views regarding the state of the dead, and the final and everlasting destruction of the wicked; and I cannot but feel that you have failed in sustaining from the word of God your position, that the souls of the wicked will live forever in a conscious state of misery. Yet I cannot be so uncharitable as to suppose that you are wilfully blind, or that your pride of opinion prevents you from seeing the truth in the light that myself and many other brethren do. No; I have every reason to believe that you are honest in the views you have expressed; and for one, I have the utmost confidence in the interest which you have heretofore and do still manifest in the great truth of the coming and kingdom of Christ, and your self-denying efforts to induce your fellow men to prepare for the event; and I still feel willing and desirous to do something in sustaining the "Herald," which has so long been the medium through which the scattered and tried ones have received light and truth, consolation and encouragement; and I hope and pray that you may never lack for friends and means to enable you still to continue the publication of the "Herald."

LUZERNE ARMSTRONG.

Milwaukee (W. T.), Dec., 1847.

#### Letter from Bro. J. D. Boyer.

DEAR BRO. HIMES:—Since the date of my last, Oct. 29th, I design giving you a brief statement of my labors in this country.

I have been favored with a visit from our beloved Bro. Osler, of Baltimore. He remained with me nearly a month, during which time we held four protracted meetings, viz., at the Union meeting-house, which is in Bald-eagle village, about seven miles west of Bellefont; Wallace Run meeting-house; Half-moon Valley, and closed his labors with me at Milesburg. And truly the Lord was with us in our meetings; especially at the Union, where about thirty presented themselves for prayers, seventeen of whom found peace in the Lord, and five were baptized in the Lord. There were three converted to God at Wallace Run meeting-house. I would like to give you a more full account, but I expect that Bro. Osler has written to you by this time, and given you a full account; and also Bro. Esworthy of the controversy with the Methodist preachers on the Circuit. I would also state, that while Bro. Osler was with me, we received into Christian fellowship at the Union, twenty-eight, and since that I have received three more. We take the Bible for our rule of faith and practice, and also subscribe to the Declaration of Principles of the Mutual Conference of Adventists at Albany.

After Bro. Osler left, I attended a call about four miles from the Union, at a place where but little has been heard on the Advent. I preached in a school-house to a very attentive congregation. I continued my meeting four days, and truly the Lord was with us, and blessed our souls; saints were quickened, backsliders reclaimed, and two souls were happily converted to God.

From thence I went to the Union, where we had a watch meeting. After preaching, three presented themselves for prayer, two of whom testified that God, for Christ's sake, had pardoned their sins. The rest of the evening was spent in prayer and in relating experience. A number of the young converts arose and testified of the goodness of God to their souls. Truly it was a time of rejoicing to the saints.

From there I went to Johnson's Run, and commenced a meeting on New Year's night, which lasted until the Thursday evening following. During this meeting, many became confirmed in our views on the Advent, and seven became converted to God. We formed a church, composed of eleven.

I next went to the mouth of Mash Creek, three miles north of Howard village, and preached in the school-house. The people in this section had never heard on the Advent. I continued my meetings until Thursday. A number presented themselves for prayers, fourteen of whom experienced a change of heart. We also formed a society here, numbering thirteen.

Within the last month, I have been receiving calls from almost all of the county,—more than I would be able to attend for months. Truly the harvest is plenteous, but the laborers are few.

On the circuit which I have travelled since August, there have been between sixty and seventy hopefully converted, which has provoked many of the sects to good works.

I stand much in need of some interesting brother to travel with me in this important field of labor. I would further state, that I am very thankful to you for the "Herald," which you have kindly sent me, and which I prize next to my Bible. I approve of your course, and hope there will be no more controversy on the state of the dead and destruction of the wicked. I agree with Bro. Jones, that, instead of its being a question, it has become the question, with a great many.

J. D. BOYER.

Pleasant Gap (Pa.), Jan. 17th, 1848.

#### Letter from Bro. E. L. Clark.

BRO. HIMES:—As it is ever refreshing and encouraging to the friends of Zion, to learn the prosperity of the cause in which every Christian feels a common interest, I will briefly communicate what God, in great mercy, is doing in this place.

About two weeks since, at the request of friends in the north part of this town, I commenced holding meetings in the evening, and presenting before the congregation the evidences of God's word, that we

were living in the last days, and that the Judge of all the earth was emphatically nigh, even at the door; that the glorious time spoken of by the prophet Daniel, (chap. 12:1, 2,) when all whose names are written in the book shall be delivered, would soon be realized. I found the people anxious to hear, and investigate the subject, and obtain all the light they could upon this deeply interesting topic.

I have circulated quite a number of Advent books, and obtained a number of subscribers for the "Herald." Notwithstanding the badness of the travelling, a commodious school-house is constantly filled with serious and attentive hearers.

On the last evening of the departed year, we held a watch meeting, which proved a solemn, and, I trust, to many a profitable season. Previous to the evening meeting, the friends assembled at the house of prayer, and listened to the experience of three happy converts, after which the friends proceeded in procession to the river, where there was "much water," whilst the hills and valleys echoed back the sweet melody which arose from many a heart in heavenly strains. The candidates for baptism joyfully followed the footsteps of their Master, and are truly going on their way rejoicing.

Quite a number of backsliders, who, for years, have lived destitute of the enjoyment of religion, having neglected the requirements of the gospel, have returned to their first love, and all the saints have been greatly revived and quickened. A goodly number have professed submission to the Saviour, and are happy in his love. Others are still anxious, and the interest apparently is increasing and widening. The Lord grant that the good work may spread throughout this entire region, and to Him shall be all the glory.

E. L. CLARK.

Fayston, Jan. 13th, 1848.

BRO. GEO. W. BURNHAM writes from Vergennes (Vt.), under date of Jan. 11th, 1848.

BRO. HIMES:—We have some precious seasons yet in assembling to worship our coming King. Last Sunday I spent at Bristol, Vt. We had a melting season. One intelligent woman has lately seen, and rejoices in, the glorious truth that our Redeemer is at hand. Let us strive, dear brother, for peace, as far as in us lie, with all men. I cannot feast on a public or private "strife for mastery," carnally speaking. God forbid that such should be the result of present differences among us, or our papers. I wish not to lean to the right or left, but bend forward to Christ. I love the "Herald" for its faithfulness in proclaiming the coming of that Judge who will righteously decide, and gloriously reward his saints, as well as surely destroy those who corrupt the earth.

Yours, in hope.

[Nothing is more painful to us than strife; and we avoided noticing these things, until we saw that if we would save anything from the wreck, we must speak, and show the consequences of such things. If the bitter animosity and cruel hate with which we are pursued by some who call us dear brethren to our face could be exposed, it would open the eyes of many.—Ed.]

BRO. W. H. EASTMAN writes from East Bethel (Vt.), under date of Jan. 24th, 1848.

DEAR BRO. HIMES:—I find that our Advent brethren in this vicinity are very much dissatisfied with the course Bro. Ira Wyman has pursued for a few years past, and they wish to give notice in the "Herald," that they have concluded to meet in council and investigate this matter, in East Bethel, on Wednesday, the 16th day of February. They also request Bro. Wyman to be present at this meeting, together with Bro. Thurber, of Williamstown.

W. H. E.

(For the brethren.)

[NOTE.—We give the above by request. We wish it fully understood, that we fully sympathize with the brethren in every place, in the laudable work of Christian discipline. There are many other cases which, if a different course is not pursued, duty will require the attention of the brethren. Great liberties have been taken by irresponsible persons to trample all law and gospel under foot, as well as those who favor gospel order.—Ed.]

BRO. WM. WHITEFORD writes from Addison (Vt.), under date of Jan. 21st, 1848.

BRO. HIMES:—The brethren in Addison are still holding on to the faith of the speedy consummation of their hope, in the "restitution of all things spoken by the mouth of all the holy prophets since the world began." We have the labors of Bro. G. W. Burnham occasionally. Another such conference as we had at Basin Harbor last September, would revive the cause much in this vicinity. Should time last, we hope it will be convenient for you to pay us a similar visit.

BRO. CHAS. CHASE writes from Groton:—"Please give notice in the 'Herald' that there are a number of towns in this vicinity that have had no efficient Advent preacher. The minds of the people are much prejudiced by evil reports. I wish Bro. Himes, or any able minister of the New Testament, would bear it in mind, and make a tour this way. Or any one in good standing with the Advent people as a minister. Please call on me in Groton, Grafton Co., N. H."

#### Obituary.

DIED, in Milton, N. Y., of consumption, on the 2d of January, AMOS COOK, aged 62 years. He died strong in the faith that he should sleep but a little while, before he should rise to meet the Lord at his coming.



## Foreign News.

The arrival of the *Acadia*, on the 1st inst., brings intelligence from Liverpool to the 15th ult.

The new year has not yet developed any signs of returning prosperity. Further failures in London, Glasgow, and on the Continent, together with the unsatisfactory state of the quarterly revenue accounts, have tended to counteract the little improvement which was beginning to manifest itself in the trade and industry of the country.

The Princess Adelaide, sister to the King of the French, is dead. Her disease was Influenza.

Abd-el-Kader, the Moorish chief, who has so long held the French at bay in Algeria, has surrendered himself to the French authorities in Algeria, on the condition that he should retire to St. Jean d'Acre. Referring to this topic, the *National* accuses the Duc d'Aumale of having committed an imprudence in yielding the conditions made by Abd-el-Kader, of sending him to Alexandria or Syria. What will be done in the dilemma? A private letter answers the question by saying, that, under easily-revised pretenses, Abd-el-Kader will be detained in France, while active agents are set at work to excite the fears or jealousies of Mehmet Ali, and of the Sultan himself. If Abd-el-Kader be refused an asylum at Alexandria, or in Syria, then it will be full of his captives if they find it impossible to keep their word. The most recent intelligence from Paris informs us, that the French Government had broken faith with Abd-el-Kader. It had announced to him that it could not consent to his going to St. Jean d'Acre on any terms, and that, with regard to Egypt, it must first see whether the Pacha will agree to receive him.

The health of the Queen of Spain is in a most critical state. Her Majesty has lately been repeatedly attacked with fits, which were attributed to nervous or hysterical affections; but it is openly stated that they were caused by epilepsy. At the time of the latest despatches leaving Madrid, she was in one of those continuances. Her Majesty's indisposition has created general uneasiness, as, should it be attended with a fatal result, the importance of the consequences cannot be foreseen or calculated.

Several shocks of earthquakes were felt at Lisbon on the 18th and 19th ult., which, although not resulting in any serious damage to property, caused very great alarm, the frequency of the shocks having been unprecedented since the great earthquake of 1755.

The advices from several parts of Italy are far from being of a peaceful character. The States of the Church alone seem to be free from the discontent generally prevalent.

The Roman journals of the 24th ult. give the details of an address delivered by the Pope on the 17th, in which he deplores the demonstrations made upon the taking of Lucerne; as he considers that great of immense injury to Catholicism, menacing it with still greater evil.

The new *motu proprio* for the organization of the ministry, has been published by the Pope, and has given great satisfaction. The administration of the See is to consist of nine departments, namely, Foreign Affairs, Interior, Public Instruction, Grace and Justice, Finance, Commerce, Fine Arts, Manufactures and Agriculture, Public Works, War, and Police. The chiefs of those departments are to compose the Council of Ministers. State affairs are not to be brought before the Council until the Deputies shall have examined them, and given their opinion. The affairs of the State are not to be submitted to the Sovereign until they shall have been discussed in the Council of Ministers. The latter are to appoint all public functionaries. The Pope only reserves to himself the nomination of the Cardinals, Nuncios, &c. The Secretary of State is to be a Cardinal, and his deputy a prelate. Other Ministers may be indifferently clergymen or laymen.

Twelve thousand percussion muskets have arrived at Rome from France. Demonstrations in favor of the Pope are still taking place.

An agreement has been entered into between the Roman, Tuscan, and Sardinian Governments, to proceed conjointly in their reforms.

A letter from Rome, dated the 3d ultimo, says:—"We have had a scene like those that marked the last years of the reign of Louis XVI. in Paris. The mob, headed by Cicerovelli, brought up on the first day of the year a long demand of rights and concessions, resembling, in wild incoherence, the five points of your O'Connellite charter. The Civic Guard, to the number of 8000 men, was called out to meet a supposed insurrection at the gates of the Quirinal. The doors were barred, and the rain dispersed the crowd. Meantime the Senator (Mayoc), Prince Corsini, went through the streets, haranguing the mob. He told them that the Pope, whom he had just seen, had said, 'To son con popolo e per popolo.' A mob gathered round the Club of the Circolo Romano, from the balcony of which the Senator addressed the people. 'Silenzio!' bawled out a brawny fellow, and all were silent. 'Tell the Pope,' said he, 'that the people for him and with him alone, and that if he listens to the *secondarii* round him (*birbantelli*), if he does not send them to the right about, this playing (drawing out his Roman blade, will do the business.' Immense shouts followed, and they all ultimately dispersed, on the promise that the Pope would drive through the Corso publicly, which he has just done, amid immense clamor of applause."

Reports of a collision between the military and the people at Milan are confirmed. A sanguinary massacre has taken place, apparently with the acquiescence of the superior authorities. The number of the individuals killed and wounded by the soldiery, is variously estimated from thirty to one hundred and fifty. Among the killed is the aged councillor of the Court Royale, M. Manzoni, nearly seventy years of age, and universally respected. He was murdered while peaceably and ineffectively entering his own house. The *emette* arose out of some rough usage which was given to some of the military who had been smoking.

The Swiss troops have refused to fight against the people, which has gained for them considerable popularity.

It is said the Duke of Serra Capriola had refused to accept the office of Viceroy of Sicily, except on condition of being allowed to make concessions, which it is supposed the King would consent to, but that he is afraid of appearing to yield to popular tumult.

From some troubles which have arisen in Naples, imposing military measures have been adopted to prevent an *emette*. Three noblemen have been arrested, and deprived of their commissions in the Civic Guard, which has caused great excitement. The students of the University (10,000) were ordered to leave the capital before the Christmas holidays; but this order was subsequently revoked. Pamphlets, songs, &c., of an incendiary nature, find their way to Sicily, notwithstanding the utmost vigilance of the Government.

The *Milan Gazette*, of the 28th Dec., announces the evacuation of Ferrara by the Austrian troops. They were to retain the two barracks they had at all times possessed in the city, and to perform duty only in the citadel. The arrival of troops in Italy, however, still continues.

The Tuscan Government has entered into a treaty for the purchase of a large quantity of English muskets, and has applied also to France for fire-arms.

Advices from Turin report the following reforms:—Diminution in price of salt; amnesty granted; deliberative voice granted the Council of State; a voluntary Civic Guard, armed by Government; seven Ministers in place of the suppression of Sardinian Government, or its identification with the *de terra firma*; great democratic reforms in the municipalities, and abolition of the *decursus*, whom no one hitherto had ventured to modify.

The hostile feeling already existing in Italy, and more especially in Parma and Modena, towards the Austrians, seem to be undiminished, and has received a fresh impetus by the presence of the *Polina* and *Regio*. So intense is the feeling, that it is proposed to form a body of volunteers as an army of observation on the frontiers of Modena and Parma.

All hopes entertained of a reforming policy being adopted by the

new sovereign of the Duchy of Parma are at an end, the Duke having issued a proclamation, stating that no change should be made in the government of that Duchy. Considerable discontent prevails in consequence.

The Roman Pontiff has addressed the Diet of Switzerland, complaining of the sacrilegious acts which were committed in the federal expedition, and of the dismissal of several religious orders, the existence of which in Switzerland was, he says, guaranteed by compact. The document had not yet been published.

It would appear that Austria, Prussia, and France propose still something like an intervention in Swiss affairs. They have resolved on addressing a note to Switzerland, in the name of their respective governments, as a rejoinder to the answer of the Diet respecting the offer of mediation. What part England and Russia may take in the matter cannot, as yet, be anticipated with certainty. The Emperor of Russia is reported to have refused mixing himself up in the matter; and Lord Palmerston's correspondence with M. Guizot, dated 27th Dec., declares it to be the opinion of the British Government, "that so long as Switzerland abstains from all acts at variance with its character of neutrality, the inviolability of its territories ought to be respected, and, consequently, no foreign troops ought to penetrate those territories; that the liberty of Switzerland, and its independence of all foreign influence, ought to be maintained; and, consequently, that no foreign power ought to exercise a dictatorial authority in matters relating to the internal affairs of the Confederation."

From some discussions which have taken place in the French chambers, it appears that, at the suggestion of Lord Palmerston, the Austrian, Prussian, and French Governments, in November last, agreed to an application being made by the Sonderland to the Pope, requesting him to recall the Jesuits. This, however, was never acted upon.

The winter has at last fairly begun at St. Petersburg, as the ice has closed the navigation of the Neva, and interrupted the communication between St. Petersburg and Cronstadt, though the river is not yet completely frozen over.

The angel of terror has at length stayed his avenging hand in Ireland. The accounts since the beginning of the year have certainly not been so teeming with horror as formerly. Outrages continue to be more or less perpetrated; but cold-blooded, deliberate murder seems to have been checked by the vigorous proceedings of the Executive. Following up his first proclamation, placing certain disturbed districts under the dominion of the new law, the Lord-Lieutenant has issued a second, proclaiming the barony of Longford, and five parishes in Leitrim, the barony of Clancawley, in Fermanagh, Tullyhove, in Drumlane, and Lower Loughlee, and Cavan, under the new act. Orders have also been issued to disarm the people in several districts, and the strictest regulations are enforced respecting the licenses to possess arms under the recent law.

The Repeal party, or rather parties, seem sadly embroiled and at variance with each other; and the weekly rent of the elder establishments, notwithstanding the efforts made to recruit its funds, is not very flourishing. The divisions which broke out in the Irish party during the late session of Parliament have not been healed; and Mr. Grattan, Mr. John O'Connell, and Mr. Reynolds have favored the public with some very specimens of polite correspondence addressed to each other. Actions at law are threatened for defamation by these testy belligerents, and the Repeal agitation just now seems troubled with the epidemic influenza, and is not in a flourishing state of health as heretofore. The general distress of the country has, doubtless, contributed not a little to diminish its strength and resources.

Our health is no better. We are absolutely worn out—and must rest a few weeks. Bro. Hale will attend our appointments in Portland, Poland, &c. We intended, up to this hour, (Feb. 3d,) to attend them. But there is a limit, and we have found it. By taking a few weeks' rest we hope to be able to make our Western tour.

EXTRA NUMBERS.—We have sent extra copies of this number to our agents, that they may be able to show a sample of the paper, in order to obtain new subscribers.

CORRECTION.—The poetry in No. 25 of the last volume, headed "Strangers," should have been headed "Stanzas." In the last verse but one, "Thus" should have been "Thrust."

MR. AUGUSTUS.—The efforts of Mr. Augustus to reclaim the vicious, in this city, by standing bail for the more hopeful ones, have been many and successful. On the last day in the year, he settled up all the cases in which he has been bail recently in the Municipal and Police courts. During the past year he was bail for prisoners in 127 cases, making the whole number in six years, 636. The whole amount for which he has been bail, is \$44,750. In one case only, and that for the sum of \$100, has he been obliged to pay in consequence of the default of the principal. In 75 per cent. of the cases, the parties bailed have done well.

AN ENGLISH EMBASSY AT ROME.—LORD LANSDOWNE, a member of the ministry now in power in Britain, has given his opinion, in reply to Lord Stanley, in the House of Peers, that information is wanted in England of what the Court and people of Rome are doing, and that an accredited envoy to the Pope ought to be sent, and the anti-communication act repealed. We select from the London *Stan* of Dec. 15th a few of LORD LANSDOWNE'S remarks:—

"A movement was prevailing in Italy, the professed object of which was to effect alterations and reforms which not only had been long desired in Italy itself, but had been frequently urged upon the Italian States by friendly powers, as necessary to the welfare of Italy, and tending not only to preserve the peace of that country, but of Europe itself. Those reforms had long been looked for, and the moment had now arrived when a spirit of reform, temperate, it might be hoped, but a spirit which, from its character, might become intemperate, manifested itself in every part of the country. There could not be a moment when it was more important that the friendly advice of England should be given, that there should be, on the part of England, an interference that would encourage the Governments of Italy in the course they were pur-

suing, as far as that course was limited to the internal improvement of each individual State, and through the agency of the Earl of Minto, who had left this country accredited to all the sovereigns of Italy, except one, to whom, undoubtedly, by the law of this country, as the law is understood, he could not be legally accredited, the most friendly advice has been offered. Her Majesty's Government was sensible of the necessity of interfering by advice for the preservation of peace as well in Italy as outside it. The Earl of Minto had communicated with the other sovereigns of Italy, and he felt justified in saying that those sovereigns expressed their entire satisfaction with the prudent advice given by the accredited authority of the British Government; but he had no communication with the Court of Rome. Such a proceeding would be contrary to law; but he thought that it would be much to the interest of this country that information could be procured as well at the Court of Rome as in any other Court throughout the world, and that through an accredited authority. He thought that if the noble Earl (Earl Minto) did express any sympathy in the anxiety for reform and alteration now prevalent throughout Italy, that he was not to be censured, and that the Government was not to be blamed."

The *Sun* entirely agrees with LORD LANSDOWNE. It says:—

"The Noble Marquis considers the existence of a law preventing any diplomatic relations whatsoever between the Courts of the Quirinal and St. James's to be nothing less than a monstrous anomaly; and we ask any sensible man whether it is not a monstrous anomaly that we should hold ourselves aloof from any intercourse with the Papal States, and yet propose to admit Jews into the House of Legislature!—whether it is not a monstrous anomaly to accredit an ambassador to the Court of the Emperor Nicholas, and to recoil from the notion of sending one to that of the illustrious and benevolent Pius!—whether it is not a monstrous and incomprehensible anomaly to admit of a diplomatic correspondence with Prince Metternich, and to revolt at the idea of holding any communication whatever with such a man as Cardinal Ferretti!"

HAS MISS BEECHER BECOME A CATHOLIC NUN?—The necessity of noticing the ridiculous implication contained in the above question, now extensively current, has arisen from a paragraph in various papers, stating that one of the teachers sent out by the Board of National Popular Education, of which ex-governor SLADE is the General Agent, has entered a Nunnery at Cincinnati. The *Catholic Telegraph*, of that city, is stated to be the originator of the story—a paper which has the best possible opportunity of knowing the truth on such a point. Immediately several other papers proceeded to state that two of the Teachers of the Board had become nuns, and now the same story being extensively circulated in reference to myself, it becomes proper for me, publicly, to state that I regard the whole matter as a sheer fabrication.

My reasons for it are, that I am in constant correspondence with all the agents and teachers of the Board, and such a thing could not have occurred, especially at Cincinnati, the residence of my family and friends, without my knowing it.

It is proper to state here, that there are two distinct organizations, the aim of which is to supply well-qualified teachers to the more destitute portions of our country. One of these was formed about two years ago by ladies of the Congregational denomination in Boston, and the first year they sent out *nineteen* teachers, exclusively of their own denomination. The other is the Board of National Popular Education, which originated, and is located, in Ohio. This Board employs agents to raise up schools in the more destitute portions of our country, and has sent out its first year *sixty-eight* teachers belonging to six of our largest denominations. All these teachers, excepting two whose health failed, are in their fields of labor. So far as I can learn, the teachers of both Associations have everywhere been received with the greatest kindness, nor has any one of them given the slightest occasion for the above report. The only occasion for such a story, that I can learn, is, that a young lady somewhere in Ohio, and one who has been in no way connected with either Society, has recently taken the veil.

From motives of various kinds attempts are being made to throw discredit on this enterprise. It is hoped that the public will bear this in mind, and at least suspend an opinion until the First Annual Report of the Board of National Popular Education is published, which will be done in a short time.

Does any person ask, what need there is for such an effort of benevolence? Let our Census, and the Reports of our Legislature be examined, and it will be seen that even Ohio now requires *five thousand* additional teachers to supply her children in the same ratio that Massachusetts is supplied. Kentucky, at the same rate, demands *five thousand* more, while the number of her white adults that cannot read and write much exceeds the number of her children who are in colleges, academies, and schools of every kind. The other Western States are in still greater destitution, while our whole nation together, presents the mournful spectacle of *two millions* of children growing up in utter ignorance. What patriot or Christian will not lend a hand to this first organized attempt to remedy this appalling evil? An enterprise which, so far, has in success *every way* far exceeded the hopes of its friends! Will the editors of newspapers favor me and the cause I am serving, by inserting this article?

CATHARINE BEECHER.

The Sunday Mail Question is beginning to agitate England. Lord Ashley presented to the Post-Master General a memorial from seven thousand letter receivers of Bath, praying that the Bath post office might be closed on the Lord's day. A similar petition came from Liverpool, signed by more than seven

thousand letter receivers, praying that the Sunday delivery might be stopped. This application was not complied with, but they were informed that those who wished to have their letters delivered on Monday, instead of Sunday, might so have them. A similar application came from Derby. The London Herald goes zealously for the proposed restriction. It winds up an article as follows:—

"Nor is it a light thing that a government calling itself Christian should, *needlessly*, force several thousands of its servants to violate one of God's commands. We observe that in Mr. Rowland Hill's evidence before the lords' committee, he urges that the sorting, &c., would be done *'out of the hours of Divine service.'* This is hypocrisy, and it goes to make the poor men hypocrites. It tells them, 'Go to church, and when you hear the commandment, 'Remember the Sabbath day, to keep it holy,' join in the response, 'Incline our hearts to keep this law,' and then come back to the post office and sort the letters!' No, this half-hearted system will not do. Let us have either the Christian or the infidel system—either a hearty obedience to the Divine command, or a straight forward daring of the Divine displeasure."

At a general meeting, held in London, a memorial to Lord John Russell was adopted, in which it is stated that in London the delivery of letters is prohibited on Sunday, while in Liverpool and other towns and cities it is permitted.

CONSUMPTION.—Dickens gives the following description of this sad disease, which is constantly carrying sorrow and desolation into thousands of families in New England:—

"There is a dread disease, which so prepares its victims, as it were for death; which so refines it of its grosser aspect, and throws around familiar looks, unearthly indications of the coming change—a dread disease, in which the struggle between the soul and body is so gradual, quiet, and solemn, and the result so sure, that day by day, and grain by grain, the mortal part wastes and withers away, so that the spirit grows light and sanguine with its lightening load, and feeling immortality at hand, deems it but a new term of mortal life—a disease in which death and life are strangely blended, that death takes the glow and hue of life, and life the gaunt and grisly form of death—a disease which medicine never cured, wealth warded off, or poverty could boast exemption from—which sometimes moves in giant strides, and sometimes at a tardy, sluggish pace, but slow or quick, is ever sure and certain."

Looking to the state of the popular mind and feeling, we frankly admit that it is not wise to talk of that absolute withdrawal from Mexico and the war on which some build their hopes, or at least their wishes. We admit that it is idle to think of this people's retiring from the contest without some indemnification for the enormous expense to which it has already put the country. The millennium is not near enough for such magnanimity and self denial.—N. Y. Spectator.

The want of this magnanimity and self denial, is to us, an evidence of its nearness.

## BUSINESS NOTES.

N. H. Lyons.—Keep the pamphlets. We have balanced the account. A. Sherwin.—It should have been L. G. G. J. N. Spear.—It is paid to L. D. S. has paid to 375. E. Shepherd.—Bro. Himes has your letter. E. C. Ames.—You were credited the \$2 on book. It paid to 372. Jason Smith.—We received your letter. B. F. Denton.—It was not received. You have paid to 300. T. Griswold.—We have sent the pamphlets. Mrs. E. W. Waters.—We have credited you to end of v 14. P. Clark.—Very well.

## DELINQUENTS.

If we have by mistake published any who may have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact. Previous delinquencies. \$579 18 HORACE POTTER, of Warrenville, Du Page County, Ill. stops his paper, owing 11 00 Total delinquencies since Jan. 1st. 37 00

## WEST INDIA MISSION.

A Friend. 1 00 Second Advent Church in Hester-street, N. Y. 23 00 A Friend. 5 00

## NOVA SCOTIA MISSION.

A Friend. 4 84

## PAPER TO THE POOR.

From sundry friends. 4 00 J. & E. Taylor. 1 00 A Friend. 1 00

## TO AID IN OUR WESTERN TOUR.

D. Trumbull. 5 00 A Friend. 5 00

## APPOINTMENTS.

If the Lord will, I will preach at East Kingston the 2d Sabbath in February; Portsmouth the 3d; Lawrence new city the 4th. E. McKINLEY. A Conference will be held in Middletown, Ct., commencing Feb. 20th, at 7 p. m., and continue over the Sabbath. Bro. Matthews and myself will be present. Brethren generally are invited. L. ADRIAN. The Lord willing, I will be at Ashburham the 2d Sunday in February; Westminster the 3d; Abington the 4th; Lawrence new city the first Sabbath in March; Springfield the 2d. N. BILLINGS.

## Receipts for the Week ending Feb. 2.

N. Ordway, 375—\$1 82—O. T. Taker, 325—\$1 50—Wm. C. Neff, 375; J. H. Fowler, 325; J. Parker, 375; H. Read, 300; D. Barlow, 375; R. V. Lyon, on account; P. Higgins, 375; A. Baxter, 375; M. P. Goodhue, 375; A. Loomis, 375; J. Webster, 375; H. Durkee, 375; M. Clark, 375; G. Wilson, 375; Mary Green, 375; Wm. C. Hale, 375; H. S. Somers, 375; J. G. Meien, 325; J. W. Trumbull, 325; C. Cutting, 375; J. Austin, 375; J. Morse, 375; S. D. Morse, 375; N. Davis, 325; L. F. Wilson, 375; E. Dodge, 325; Dea. Bennett, 363; P. L. Lane, 375; L. Newton, 325; O. R. L. Croser, 363; Jason Smith, 325; Emily Berry, 325; H. Beach, 375; E. Beach, 375; Brown, 363; R. T. Price, 375; Wm. Goldin, 375; R. King, 375; S. H. Clark, 325; H. G. Hark, 375; J. Carpenter, 325; F. Cook, 375; H. W. Baker, 325; J. W. Taylor, 375; each \$4—J. M. Cooley, 375; D. Austin, 375; M. Gore, 404; D. Fogs, 424; Wm. Dawson, 417; A. C. Abel, 325; A. Stone, 375; J. Hardy, 404; J. S. Bell, 375; P. N. Christie, 375; E. Taylor, 404—each \$4—J. Reynolds, 325; H. Fote, 375—each \$3—P. Johnson on account, 404; S. Hurlbut, 375—each \$5—D. H. Lyons, 325; J. Wadsworth, 404; S. Hurlbut, 375—each \$5—D. H. Lyons, on acct. \$5.





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BOSTON, SATURDAY, FEBRUARY 12, 1848.

No. 2. WHOLE No. 354.

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### Meeting of the Blessed.

There is not in our raptures a rapture so sweet  
As the thought that in glory the loved ones shall meet;  
Ah! the lost on Life's ocean may these find relief,  
A pole-star in trouble, and guidance in grief.

Yet it is not that duty no more can delight,  
Or, seeing the warfare, we shrink from the fight;  
Nor is it that darkness has shrouded the way,  
Ah, no! for the Saviour gives strength as we pray.

But it is that the promise which gladdens of yore,  
Is showing a brightness more bright than before;  
And glory reflected from glory above;  
Which FAITH, in its whistlings, has taught us to prove.

We wander as pilgrims through deserts and glooms,  
And sigh o'er the waymarks which meet us in toils;  
But tombs are but slugs where Faith plumes its wings,  
To reach the departed, and with them to sing.

How blest is the Christian, how bright is his faith,  
That banishes trouble, and conquers e'en death;  
That opens the heavens, to see through the gloom  
The loved ones departed, who'll meet us at home.

### Apocalyptic Sketches. No. 1.

BY REV. JOHN CUMMING, D. D.

[The following sketches are from the pen of Rev. JOHN CUMMING, D. D., minister of the Scottish National Church, Crown Court, Little Russell Street, Covent Garden, London. They were delivered in Exeter Hall, in 1847, before crowded audiences, and awakened great interest. We should be obliged to dissent in some particulars; but as a whole, we are so well pleased with them, that we cannot withhold them from our readers.]

"The Revelation of Jesus Christ, which God gave unto him to show unto His servants things which must shortly come to pass; and he sent and signified it by His angel unto His servant John: who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."—Rev. 1:1-3.

The members of my own congregation may recollect that some time ago I began a series of addresses, explanatory of the structure, the principles, and the objects of this book. You may recollect that I told you then, what I tell you now, that in these expositions I shall produce little that is original, probably less than is brilliant—but I trust much that is really profitable. A great deal has been written upon this book: much very foolish—nothing, however, in vain; but recently, and especially in the pages of Mr. Elliott's "Horæ Apocalyptice," one of the ablest productions on this subject, increased light has been reflected on the pages of the book of Revelation. I tell you candidly, that I shall beg and borrow from that book of Mr. Elliott all I can; and I ask you not to acquiesce in his interpretation, because he is a learned man, nor in my opinion, because I agree with him; but receive only what seems to you to be the just exposition of the words of the Holy Spirit of God.

The name applied to this book is instructive, though I must say not a few Christians practically interchange it with another name of opposite import. The first half of the name is like that of the other in sound—but the whole meaning of the one is diametrically opposite to that of the other. One is the *Apocrypha*, which means what is hidden—the other is the *Apocalypse*, which means what is revealed and made known. The *Apocrypha* is the title given to those books which are adopted by the Church of Rome; of human origin, and of no value in deciding what is truth; the *Apocalypse* is the name of the Divine and inspired book, made known to John in Patmos. On the *Apocrypha* I am silent, or speak only to condemn it; on the *Apocalypse* I would that I were learned

and eloquent, in order that I might adequately recommend it.

The words which are rendered in our version—"the Revelation of Jesus Christ," have been misapprehended. It does not mean the revelation made by Jesus Christ, but it is the revelation of Jesus Christ himself. In other words, it does not mean Christ the *revealer*, but Christ the *revealed*; a revelation, or apocalypse, or portrait of Christ, which was communicated by Christ to John the seer in Patmos. And that I am correct in this interpretation will be plain, I think, to your comprehension, from passages where the original word occurs; and the word *apocalypse* occurs very frequently in Scripture, but unhappily, in our admirable translation—justly the subject of almost universal eulogy—there is a change of rendering, though there be none in the original. For instance: in the first epistle to the Corinthians, the first chapter, at the seventh verse, it is in our version—"So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." Now in the original it is—"waiting for the *apocalypse* of our Lord Jesus Christ." Again: in the second epistle to the Thessalonians, the first chapter, at the seventh verse, you will find another rendering, but it is still the same original word: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven." It is, literally translated—"in the *apocalypse* of the Lord Jesus Christ from heaven." Again: in the first epistle of Peter, the first chapter, and the seventh verse, and also at the thirteenth verse, we have the same word, but again differently translated. And here I may remark how great a pity it is that the same word should be the subject of a variety of translations. If it had been translated in one way throughout the New Testament, it would have made the beauty and the force of the meaning of the Spirit of God evolve more vividly. We read, in the first epistle of Peter, the first chapter, and the seventh verse—"That it might be found unto praise, and honor, and glory at the appearing of Jesus Christ." In the original it is—"in the *apocalypse*," in the revelation "of Jesus Christ." And in the thirteenth verse of the same chapter—"Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Here again it is in the original—"in the *apocalypse* of Jesus Christ." And in all these passages it means, not a disclosure, or revelation, or manifestation made by Christ, but made concerning or of Christ. In other words, the title of this book is not Christ the *revealer*, but Christ the *revealed*; and that revelation of Christ, we are told, was also given by Christ to John His servant, in the Isle of Patmos.

This book, then, is an inspired portrait of the Son of God; it is (if I may borrow the expression) the epiphany of Jesus—the description of His personal glory, to which prophets and martyrs looked forward with waiting hope—an *apocalypse* so brilliant, that the sight of the Jew was dazzled by its splendor, so much so that he could not see the intervening valleys of Gethsemane and Calvary, through which Christ had to pass, in order to obtain and inherit His predestined glory. Very beautifully, therefore, the book begins—"Behold, He cometh with clouds, and every eye shall see Him;" and very appropriately this book closes—"Surely, I come quickly, Amen. Even so come, Lord Jesus." It begins with His advent, and ends with it. That sublime, sustaining, and precious hope is in the eye of the holy seer, when he sat down to receive and record its bright visions, and the same hope is in his eye when he kneels down at the close and cries—"Come, Lord Jesus." He had seen and leaned on the bosom of the

Sufferer, and he longs to see and reign with his risen and glorified King. May we also sympathize with him, "Whom having not seen, we love; and in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable, and full of glory."

The distinction between the revelation of Christ in the Apocalypse, and the revelation of Christ in the Gospels, is briefly this: the Gospels represent Christ the sufferer—the Apocalypse depicts Christ the conqueror.

The Gospels detail "His agony, His cross, His passion, His bloody sweat,"—the Apocalypse describes His throne, His "many crowns," and prostrate saints adoring and saying—"Unto Him that loved us, and washed us from our sins in His blood, and hath made us kings and priests unto our God, to Him be glory, and honor, and blessing." In the Gospels we see the shadow of the cross, deep, dark, and palpable to all—in the Apocalypse the lustre of the crown shines forth in unearthly brilliancy. In the Gospels we have Christ a priest at the altar—in the Apocalypse we see Christ a King upon His throne; in the one we have Christ in the robes of Aaron—in the other we have Christ in the royalties of David; in the first we behold Christ the sacrificing priest, the atoning victim—in the second we discover Christ with the "many crowns" upon His head, "Lord of lords, and King of kings." Thus, then, the Gospels reveal Christ amid the associations of Calvary—the Apocalypse reveals Christ with all the accompaniments of glory; each in its place, each for its object, is the revelation, or the *apocalypse* of Christ.

The language in the passage I have selected for exposition, discourages and discouragements the very popular, but I humbly conceive, very erroneous idea—that we are not to study, and that we cannot possibly become acquainted with things predicted, but not yet performed. Most men say, "Things performed we may study and improve; but things predicted we have nothing to do with, except to lay them aside on the shelf, and wait till their actual performance casts its light upon them, and shapes the dim prophecy into history." But certainly this idea is not sanctioned in the passage I have selected for exposition; for this revelation was sent to Christ's servant John, "to show unto His servants things that shall come to pass." It does not read thus—"to show unto His servant John," but "to show unto His servants;" the word is in the plural number; that is, to all Christians. And to show them what? Not merely the things which have already come to pass, but "things which must shortly come to pass"—not the facts of the past only, but the events of the future also. Now the popular idea is, that these predicted things we ought not to attempt to interpret, and that it is only performed things that we ought to endeavor to profit by. The statement here, conveys no such impression. It implies that things that are predicted, or foreshown, are to be studied, because for this very end they are inspired, and that the many, though dimly and darkly as through a glass, be understood by the servants and people of God. Daniel explained to the captives in Babylon future things, and thus comforted them, with consolations drawn not from past records, but unfulfilled prophecies. Now comfort cannot be extracted from the unintelligible. Our blessed Lord minutely predicted to His apostles the destruction of Jerusalem; and He told them how they were to conduct themselves in the prospect of that destruction. He showed them that responsibilities were incurred, by their knowing things not yet fulfilled; and the apostles, we read, and the Christians who fled to Pella, understood and believed the prophecy, and escaped the ruin, having done well in tak-

ing heed to the prophecy that shone as a light in a dark place. It is surely very remarkable, and instructive too, that one office of the Holy Spirit of God—an office that cannot be explained on the popular presumption we have alluded to—is, that "He will show you things to come;" and the apostle Peter tells us, in his second epistle, the first chapter, at the nineteenth verse, that there is "a sure word of prophecy, unto which we do well to take heed, as to a light shining in a dark place;" and we are told also, in the third chapter, at the first verse—"This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." We are told by the apostle Paul, that "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." That is future. But he adds—"But he hath revealed them unto us by His Spirit;" teaching us, therefore, that things which are not yet disclosed as come to pass, are things that we may study. They may not be essential to our personal safety, but they may contribute to our spiritual comfort, and to the glory and honor and praise of God. Why did the Jews, we may ask, reject the Messiah as the sufferer? Just because they neglected the study of unfulfilled prophecy. And may not we also be found neglecting privileges, if not despising duties, when we make the book of Revelation that book which we rarely read in our families, or study in our closets, or patiently listen to, when expounded and explained from the pulpit, by the ministers of Christ.

It was not so in olden days; for this book was a favorite study with the early Christians. The martyrs of the first three centuries found springs of comfort in the addresses to the seven churches, which refreshed their souls as with the dews of heaven amid the flames. The Reformers derived from the Apocalypse the most condemning verdicts against the great Western apostasy, and from its description, as from a full and exhaustless arsenal, they drew forth the weapons with which they smote and overthrew the great Dragon of the West, with the most complete success. This holy book seems to me to be a lamp, which sheds light on the history of the last nineteen hundred years, casting illuminating rays into all their perplexing and perplexed events. It shows us Christ in the world as well as in the church—ordering and restraining the will of kings and the acts of empire, and educating glory to His Name and prosperity to His church from the wrath of His bitterest enemies.

In the next place, this Apocalypse, or book of Revelation, is stated, at the beginning of the first chapter, to have been written under the inspiration of the Spirit, by John, who testified of the Word of God. There can be no doubt that this was John the evangelist; his testimony was emphatically that of "the Word;" his Gospel is peculiarly the Gospel of "the Word made flesh." The very commencement of his Gospel is—"In the beginning was the Word;" and the close of his Gospel is—"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through His name." That name gives music to every sentence, weight to every word, and fragrance to every sentiment in that wonderful production, the Gospel ac-



cording to John. And Wetstein and Lardner, two distinguished critics upon the original, as well as on the contents of the Scriptures, have selected about thirty or forty texts from the Apocalypse, which contain words and phrases and forms of expression that are almost identical with those used in the Gospel,—thus proving that the same John who wrote the Gospel was the writer of the Apocalypse; and such differences of style, as unquestionably do occur, are to be explained and accounted for by the difference of the subjects, and perhaps also of time. The Gospel was written by John sixty years after the death and resurrection of Jesus, and was, if I may so speak, a cool and dispassionate retrospect and record of that sublime biography; the Apocalypse, on the other hand, was written the very moment its truth were taught and its visions made known—the instant and splendor of the scene making the deeper impression on the heart of the seer, and originating more expressive words. Hence the Apocalypse contains an eloquence of language, a grandeur of thought, and a magnificence of style, which certainly are not approached by the more prosaic and historical narrative of the Gospel. This difference, however, is as we have said easily accounted for! the subject and date will explain the simplicity of the narrative of the one, and the sublime and poetic ecstasy of the other.—[To be continued.]

### The Holy Land.

BY MRS. HARRIET MARTINEAU.

#### THE JORDAN AND DEAD SEA.

This day (April 6th.) we were to visit the Jordan and the Dead Sea. In the early morning, about five o'clock, I ascended a steep mound near our encampment, and saw a view as different from that of the preceding day as a change of lights could make it. The sun had not risen; but there was a hint of its approach in a gush of pale light behind the Moab Mountains. The strip of woodland in the middle of the plain looked black in contrast with the brightening yellow precipices of Quarantania on the west. Southwards, the Dead Sea stretched into the land, grey and clear. Below me, our tents and horses, and the moving figures of the Arabs, enlivened the shadowy banks of the stream.

We were off soon after six, and were to reach the banks of Jordan in about two and a-half hours. Our way lay through the same sort of forest land as we had encamped in. It was very wild; and almost the only tokens of habitation that we met with, were about Rih-hah—by some supposed to be the exact site of ancient Jericho. This is now as miserable a village as any in Palestine; and its inhabitants are as low in character as in wealth. No stranger thinks of going near it who is not well armed and guarded. Yet there is no need to resort to any means but honest and very moderate industry to obtain a comfortable subsistence, here—if only honesty were encouraged, and industry protected by a good and social state. The fine fig-trees that are scattered around, and the abundant promise of the few crops that are sown show that the soil and climate are not to blame. At this place there is a square tower, conspicuous from afar above the trees, which some suppose to be the sole remnant of the great city; but it can hardly be ancient enough to have belonged to the old Jericho.

On a hillock in the midst of the brushwood, we saw a few birds of such a size that one of the party in a moment of forgetfulness, cried out, "Ostriches!" There are no ostriches in this country; but these cranes looked very like them, while on their feet. One by one they rose, stretching out their long legs behind them—certainly the largest birds I ever saw fly—or probably ever shall see.

Though we had been told, and had read, that the river could not be seen till the traveller reached its very banks, we could not help looking for it. Three broad terraces have to be traversed; and then it sunk in a deep bed, where it rushes hidden among the woodland. Its depth of water varies very much at different seasons; though less now than formerly. The Scriptures speak so much of the overflow of Jordan, and of the lion coming up, at the swelling of Jordan, that formerly the river was subject to inundations, which may have formed the three terraces above mentioned, and caused the extraordinary fertility of the plain in old times; and that the wild beasts which then harbored in the brakes, came up to terrify the dwellers in the fields. However this may have been, it is not so now. The channel is, no doubt, deepened; and the river now, in the fullest season, only brims over its banks into the

brakes, so as to stand among the canes, and never reaches the terraces.

Though we were all on the look out, and though we reached the river at the spot which is cleared for the approach of the Easter pilgrims, we could not see the water until we had almost touched it. The first notice came to me of where it was, was from some of the party dismounting on the Pilgrim's bench. When I came up—O! how beautiful it was!—how much more beautiful than all pictures and descriptions had led me to expect! The only drawback was, that the stream was turbid; not only whitish, from a sulphurous admixture, but muddy. But it swept nobly along, with a strong and rapid current, and many eddies, gushing through the thick woodland, and flowing in among the tall reeds, now smiting the white rocks of the opposite shore, and now winding away out of sight behind the poplars and accacias and tall reeds that crowd its banks. It is not a broad river; but it is full of majesty from its force and loveliness. The vigorous, upspringing character of the wood along its margin struck me much; and we saw it now in its vivid spring green.

The pilgrims rush into the sacred river in such numbers, and with so little precaution as to the strength of the current, that no year passes without some loss of life; and usually several perish. This year only one was drowned. Whatever superstition there might have been among our company, it was not of this wild sort; and we bathed in safety. The ladies went north; the gentlemen south. I made my way through the thicket with difficulty, till I found a little cove, where the current did not enter, and over which hung a sycamore, whose lower branches were washed by the ripple which the current sent in as it passed. On these branches the bather might stand or sit without touching the mud, which lay soft and deep below. The limestone precipice and wooded promontory opposite made the river particularly beautiful here; and sorry was I to leave it at last.

It is useless to attempt to make out where the baptism of Jesus took place, or where his disciples and John administered the rite. And on the spot one has no pressing wish to know. The whole of this river is so sacred and so sweet, that it is enough to have saluted it in any part of its course.

One thing more we did; we remembered some friends far away, and carried away some water for them, having provided tin cases for the purpose. The Queen's children are baptized in Jordan water; and I brought away a caseful for the baptism of a child of a friend of mine, who lives farther away from the Jordan than our Queen does. The business done we were summoned to horse, and rode away southwards to the Dead Sea.

The belt of woodland soon turned away eastwards, and we found ourselves exposed to the extreme heat of a burning desert, on a desolate plain crusted with salt and cracked with drought. There had been a closeness and murkiness in the air all that morning, which was very oppressive; and now it was, at our usual slow pace, almost intolerable. I put my horse to a fast canter, and crossed the plain as quickly as possible, finding this pace a relief to my horse as well as myself. The drift on the beach of the sea looked dreary enough; ridges of broken canes and willow twigs washed up and lying among the salt, and the little unwholesome swamps of the shore; but the water looked bright and clear, and so tempting that our horses put their noses down repeatedly, always turning away in disgust. I tasted the water—about two drops—and I almost thought I should never get the taste out of my mouth again. And this is the water that poor Costigan's coffee was made of!

Costigan was a young Irishman, whose mind was possessed with the idea of exploring the Dead Sea, and giving the world the benefit of his discoveries. It would have been a useful service; and he had zeal and devotedness for it. But he wanted either knowledge or prudence; and he lost his life in the adventure, without having left us any additional information whatever. He had a small boat carried overland by camels; and in this he set forth (in an open boat, in the month of July,) with only one attendant, a Maltese servant. They reached the southern end of the lake—not without hardship and difficulty; but the fatal struggle was in getting back again. The wind did not favor them, and once blew such a squall that they had to lighten the boat, when the servant stupidly threw overboard the only cask of fresh water they had. They were now compelled to row for their lives, to reach the Jordan

before they perished with thirst; but the sun scorched them from a cloudless sky; and the air was like a furnace. When Costigan could row no longer, his servant made some coffee from the water of the lake, and then they lay down in the boat to die. But the man once more roused himself, and by many efforts brought the boat to the head of the lake. They lay helpless for a whole day on the burning shore, unable to do more than throw the salt water over each other from time to time. The next morning the servant crawled away, in hopes of reaching Rihhah, which he did with extreme difficulty. He sent Costigan's horse down to the shore, with a supply of water. He was alive, and was carried to Jerusalem in the coolness of the night. He was taken care of in the Latin convent there; but he died in two days. Not a note relating to his enterprise was ever found; and during his illness he never spoke on the subject. Any knowledge that he might have gained has perished with him; and no reliable information could be obtained from his servant. Costigan's grave is in the American burying ground; and there I saw the stone which tells his melancholy story. He died in 1835.

There appears to be no satisfactory evidence as to whether any fish are to be found in the Dead Sea. Our guides said that some small black fish have been seen there; but others deny this. A dead fish has been found on the shore near the spot where the Jordan enters the lake; but this might have been cast up by the overflow of the river. It is said that small birds do not fly over this lake, on account of the deleterious nature of its atmosphere. About small birds I cannot speak; but I saw two or three vultures winging their way down it obliquely. The curious lights which hung over the surface, struck me as showing an unusual state of the atmosphere—the purple murky light resting on one part, and the line of silvery refraction in another. Though the sky was clear after the morning clouds had passed away, the sunshine appeared dim; and the heat was very oppressive. The gentlemen of the party, who stayed behind to bathe, declared, on rejoining us at lunch time, that they had found the common report of the buoyancy of the water of this sea not at all exaggerated, and that it was indeed an easy matter to float in it, and very difficult to sink. They also found their hair and skin powdered with salt when dry. But they could not admit the greasiness or stickiness which is said to adhere to the skin after bathing in the Dead Sea. They were very positive about this; and they certainly did observe the fact very carefully. Yet I have seen since my return, a clergyman who bathed there, and who declared to me that his skin was so sticky for some days after, that he could not get rid of it, even from his hands. And the trustworthy Dr. Robinson, a late traveller there, says:—

"After coming out, I perceived nothing of the salt crust upon the body, of which so many speak. There was a slight pricking sensation, especially where the skin has been chafed; and a sort of greasy feeling, as of oil, upon the skin, which lasted for several hours."

The contrast of these testimonies, and the diversity which exists among the analyses of the waters which have been made by chemists, seem to show that the quality of the waters of the Dead Sea varies. And it appears reasonable that it should; for it must make a great difference whether fresh waters have been pouring into the basin of the lake, after the winter rains, or a great evaporation has been going on under the summer's sun. In following the margin of the sea, we had to cross a creek, where my skirt was splashed. These splashes turned presently to thin crusts of salt; and the moisture and stickiness were as great a week afterwards as at the moment I got it splashed.

We wound among salt marshes and brakes, in and out, on the desolate shores of this sea; in this sea which is not the less dead and dreary for being as clear and blue as a fresh mountain torrent. As we ascended the ranges of hills which lay between us and the convent where we were to rest, the Jordan valley opened northwards, and the Dead Sea southwards, till the extent traversed by the eye was really vast. How beautiful must it have been once, when the Jordan valley, whose verdure was now shrunk into a black line amidst the sands, was like an interminable garden; and when the cities of the plain stood bright and busy where the Dead Sea now lay blank and grey! As I took my last look back, from a great elevation, I thought that so mournful a landscape, for one having real beauty, I had never seen.

### Peace or War.

[The following article, from the London Tablet of Jan. 8th, the leading organ of the Roman Catholic church in England, will exhibit their views on the prospects of universal peace.]

The "Great Duke's" warning on the National Defences has brought out from the great Industrial Agitator—Mr. Cobden, a manufacturing Eclogue on the new Golden Age in store for us—when the flock shall not fear the lion or the wolf, when snakes and adders shall vanish from the face of the earth, and when deadly poisons shall be no more. To be sure, the color and aspect of the happy time are a good deal changed since Virgil sung. It is not now a lubber-land of idle enjoyment that it is anticipated. The prose prophet of Lancashire dreams not of blushing clusters ripening without culture; nor of spontaneous honey exuding from the oak; nor of such a universal fertility of the soil as will displace commerce; nor of vine trees that require no pruning; nor of fields that can dispense with the tiller's sweat; nor of the office of plough-horse turned into a sinecure; nor of the fleece that needs not the dyer's hand. It is not now the gods that are to bring round the blessed time. No heavenly influence, nor overruling destiny, nor divine decree, nor supernatural grace is imagined or invoked. Not from heaven, but from earth the august consummation is to proceed. Universal peace is to be the result of universal labor; and the prophets of the French Revolution are to see their dreams realized in a comprehensive brotherhood of all men, flowing from a comprehensive selfishness in the breasts of each. Supply and demand, the dependence of nation upon nation, the wider extension of the commercial spirit, and the love of that money which is the root of all evil—these are at last to realize the inspired visions of the Hebrew prophet, the Sybil's predictions, and the Pagan dreams of the Latin bard.

It is not now as Virgil fondly imagined, that every country, clime, nation, district and person are to be self-sufficing; to have all produced for them by the bounty of nature; and to need the help neither of ships nor of commerce. It is not now—"every land shall produce every thing;" but—there is for every land something which it shall not produce; for which it shall be dependant upon others; for which it shall need their help; which it shall lose if it interrupts the operations of daily commerce by the foolish pastime of making war. It is not a universal sufficiency, but a universal deficiency from which peace is to proceed; and in spite of signs to the contrary in the East, the West, the North, and the South—this peace is so near at hand that Foreign Secretaries may talk of a general disarmament, and prime ministers of a reduction of naval and military estimates.

It is true, a comparison on the map, of Russia in Europe in 1848 with Russia in Europe in 1748, and the history of the last twenty years do not hold out any powerful hopes that this colossal empire has yet become converted to the doctrines of universal peace. England has never made so many thoroughly unprovoked conquests in the East as within the last ten years; and for aught that we can see, a new career of victory and empire is spread out for her in distant continents and seas. France has been wading in blood since her change of dynasty; and perhaps for a hundred years before the Revolution of 1789 the popular sentiment was never so much disposed to war and conquest and military glory and to the infliction of chastisement for past humiliations. In the New World, too, the young Republic, the Home of democracy, the Nurse of commerce, where God is worshipped in the form of dollars, and that time is supposed to be wasted which is not spent in acquiring a profit—the United States, in the past year, has for the first time during its brief existence, deliberately undertaken a war of conquest, and emphatically marked its passage from infancy to manhood by the awful ceremony of licking blood. All this, it is true, does not look much like universal peace; still, peace is loudly foretold, and a reduction of the Army Estimates clamored for.

Upon the other side of the question—the demand for a further outlay in military equipments—we have not much to say. What has been put forth in the name of "the Great Duke" seems unanswerable; the facts true, the reasoning sound, the authority transcendent. In the event of a war of invasion, we have neither in England, nor easily to be concentrated in England, in opposition to such an army as France could encamp at Boulogne in a fortnight, a military force capable of achieving anything but laying down its arms! True, the



sea, and an overwhelming naval superiority, are in our favor. But suppose—only suppose—that barrier crossed; suppose a large army, well equipped, and provided in every respect, landed on our shores; suppose London occupied, Downing-street transferred to M. Guizot, and the Horse Guards to Marshal Bugeaud; suppose Woolwich and Chatham, Portsmouth and Plymouth, handed over to our enemies; suppose the shipping in the London Docks seized and confiscated; suppose the eleven millions of bullion in the cellars of Thread-needle-street applied to fortify London against the English; suppose the muskets of Birmingham, and the swords of Sheffield, and the manufacturing and forges of the same, transferred to French owners; suppose Liverpool and Manchester treated after a like fashion; suppose the railways and the telegraphs worked by French engineers; suppose—most terrible of all—that “England’s infirmity” was really to become “Ireland’s opportunity,” and that a handful of French soldiers were allowed to become masters of the island, giving protection against England to an indifferent though not disloyal population. From all these calamities—except, perhaps, the loss of Ireland, which might be final—England, no doubt, could recover; just as France saw her chivalry cut to pieces at Agincourt, and an English Prince crowned in Paris, but yet contrived in the course of about a century and a half to make an English monarch die of a broken heart through the re-conquest of the last French city held by English arms.

England, we doubt not, could recover; but if by any accident her naval barrier was once forced—these results would be quite possible, and the question is, whether, to save a trifling expense, it is worth while to place temptations in the way of unscrupulous and angry enemies, and invite them to plunder by placing facilities within their reach. With such an enemy as France at our gates—for even a long peace has not made France our friend—it is surely prudent to have at least two strings to our bow; to make it, even to French comprehension, clear that if an invading army were to effect a landing, they would land only to ensure their ruin, and that, except as prisoners of war, not a man of them would ever return.

In the present state of things, Mr. Cobden’s talk about reducing the Army Estimates is wild beyond description; but his visions, if dated a little too early in the history of the world, do not seem to us to be absolutely despicable. We see no impossibility in that all-but-universal peace which his almanac foretells. Commerce, it is true, and a more vigorous pursuit of gain will not root out those evil propensities of man’s nature from whence come wars and fightings; but neither is war the only mode in which those evil propensities can be indulged. In China there are surely concupiscence and covetousness and sins enough; but China with a population equal to, or greater than, that of Europe, has known what it is to be at peace for centuries. In Western Europe we are, no doubt, far enough from that experience. But glance over the past; measure the change which eight centuries have brought about; look back from the nineteenth century to the eleventh—from the time when kingdoms of fifteen, twenty, thirty, and fifty millions lived at peace amongst themselves, dreading war only with their neighbors, to the time when each country was cursed with internal war, when castle fought against castle, noble against noble, town against town; when bishops and councils, and all possible sanctions, human and divine, were unable to enforce completely the cessation of hostilities within the same county or department from Wednesday night to Monday morning. Measure—we beseech the sceptics—the infinite distance which in this one particular separates the “Truce of God” from the New Police.

The wheel of Time, which brings with it endless changes, has changed much in the direction to which our Stockport prophet points. Time was when the thoughts, the feelings, the habits, the physical conveniences of men restricted them to petty states and neighborhoods. The natural condition of Italy—for instance—then seemed to be that of independent tribes and towns; Rome making war against the Æqui; and a petty Etruscan confederacy a marvel to the world. Yet from this state of things sprang a Roman Empire; subduing, ordering, marshalling, pacifying the world, and really producing throughout Europe a universal peace.

But conquest is not the only peace-maker. Conquest, even when selfish, ambitious, unjust, and systematic, has in it, oftentimes, a princi-

ple of order that in part redeems the evil of which it is the parent, and leaves behind it to after ages a rich legacy of good. Commerce, not less selfish, and often not less iniquitous, nevertheless has order for its handmaid also, and, at the lowest, requires peace as the first condition of its existence. The progress of science, the dominion over external nature, the increased facility of communications, the augmenting luxury and enjoyment of the wealthy and middle classes, have formed over large surfaces of the globe, and amongst millions of the human race, more potent bonds of union than the legion and the municipality of Pagan Rome. This they have done in every country of Europe. The thirty-five millions of Frenchmen are bound together into a national unity more profound, more intimate, more absorbing, and more instinctive than could well have been conceived by men accustomed only to the ancient politics, or to the more localized institutions of the middle age.

Instead of being, in the first instance, the inhabitants of a vicinage, then the subject of a petty lord, or the citizen of a small municipality, and so reckoning upwards towards his distant and ideal subjection to the King whose ultimate subject he was,—he is now the first of all a Frenchman, and the locality in which nature or accident has placed him is a secondary element in his condition. The unit of which European society is composed has radically changed in some countries, and is rapidly changing in all of them. The fundamental unit out of which France is constructed is France itself. That kingdom—and others resemble it more or less, and are all hastening to resemble it more—is not composed, it is divided. The great central authority which represents the nation is no longer an assemblage of confederate states, bound together by common subjection to a common superior; it is a simple and uncompounded existence, which for the convenience of administration divides itself into many fractional and subordinate authorities.

What a change is this from the early times! What a wonderful revolution of ideas and habits as well as of outward circumstances! Look back, as we said, eight centuries to the days of the Truce of God; to the days of village wars and baronial feuds; to the time when the King of France was scarcely able to cope single-handed with a petty landlord twenty miles from Paris. How many obstacles had to be encountered before the idea of FRANCE as something overriding all local connection, all feudal vassalage, all provincial bonds, all forms of government, all changes of religion—could be built up in the minds of the peasants of Picardy and the bourgeois of Maine!

With that change have come many evils, but there has also come much good, and of that good one of the main elements is—Peace. The King’s peasants are no longer seized by contumacious nobles in the public market-place and sold for slaves, or released on ransom; and the air which once rang with the groans of travelers and pilgrims tortured to extort treasure, now reverberates the rushing of the Steam-King along his iron road. To bring this about, what mighty difficulties have been overcome! What fusion of races! What conquests!—What just, and also what unjust wars! What diligent pursuits of gain! What worship of Mammon! What barbarous exercise of authority! What violent rebellions! What bloody revolutions! But eight centuries roll round and bring with them, amongst many more questionable things, this result—of permanent peace established over two hundred thousand square miles of territory, and among thirty-five millions of human beings who are proud to be called by one name.

Which is the most difficult problem—in the eleventh century, to create such a peace so established, whereof the whole history of the world has as yet afforded no precedent, or, in the nineteenth, to follow the current of events to their not unnatural consequences, and to spread out the experience of the past centuries through yet wider circles in those which are come? Which is easier to imagine—the aggregation of several peaceful and mighty communities into one peaceful whole—or the blending together of so many discordant, tumultuous, fierce, and ill-ordered elements into the compact and living mass we now wonder at?

Yet the course of human events is indeed strange and unfathomable! Oftentimes while the main stream flows upwards from the sea, and seems to fill its channels with a deeper tide, the ebb has already commenced, and washes the banks with a reverted current. So, too, in the stream of social life. The main current seems to flow upward; to expand and enlarge

itself; to become greater and more powerful. But even then the discerning eye discovers symptoms of an ebb, and watches the beginning of that disruption and dissolution which was at length destined to come. The ultimate goal towards which society seems now committed is peace, and outward order, and physical prosperity, and a tranquil life, blessed with material comforts. One may pretty confidently assert that this “pomp of waters” is not destined to flow on “unwithstood” for ever. Like other streams, it, too, will have its highest tide, and then will come the ebb. If this be so, universal peace may be but the forerunner of universal destruction—the necessary ultimate development of the existing order of things preparatory to a grand crisis in which Nature and Providence, out of the mangled ruins of the old, will re-build the edifice of human civilization after a new and more wonderful fashion.

“How large a portion of the globe,” says an old Latin writer of the second century, “has this age re-moulded and re-cast! How many cities have been founded, or enlarged, or restored, under the triple headship of that imperial authority which now rules over us! How many nations have been reduced to order and to peace, extended, and made more flourishing! How many legions have been raised! How many enemies driven back! Universal concord flourishes, and makes this empire more thickly planted and more delightful than the orchards of Alcinoüs, and the rose-gardens of Midas.” Alas! alas! Within fifty years after this song of triumph a Roman Emperor was slain on the Danube, defending the frontier against one of the earliest of those barbaric invasions by which the orchards of Alcinoüs and the rose-gardens of Midas were cut down and laid waste forever.

#### History of the Fourth Universal Monarchy. NUMBER IX.

We are now about to trace the Latin government through the most calamitous period of its existence; one of continued conflict.—The empire had long exhibited symptoms of decay. The seeds of decay, for centuries embosomed in its prolific soil, were now about to send forth a luxuriant growth. Two hundred years had transpired, since “THE CLAY”—the barbarians,—had begun to mingle with the pure “iron”—the Romans. The government had, by a vote of the Senate, cast off its ancient religion, and adopted a new form of worship.—This period is eventful. Marked by noted revolutions, yet the most difficult to understand. The Latin government, covering a space of twenty-five hundred years in duration, has been administered by two powerful dynasties, or families. First, the *Roman*, or “iron” dynasty; second, the *Romano-German*, or “iron-clay” dynasty. The first, or Roman dynasty, had its origin before Christ 753 years, and continued under six successive administrations, to A. D. 476. The Romano-German dynasty began A. D. 476, and continues under its second administration at the present time. The administrations of the Roman or “iron” family are: 1. *Regal*. 2. *Consular*. 3. *Dictatorial*. 4. *Decemviral*. 5. *Tribunital*. 6. *Imperial*. The administrations of the Romano-German, or “iron-clay” dynasty are: 1. *Decem-regal*. 2. *Imperial*, or the sixth administration restored. The space of time that transpires from the fall of Paganism, A. D. 384, to the fall of the imperial power, A. D. 476, is remarkable for the struggles between the two families to gain the ascendancy. These commotions eventuated in the transfer of the diadem to the second family. The events which led to this result will now claim our attention. Following the Apocalyptic division, we shall present this series of revolutions under four distinct periods, marked by the sounding of four trumpets, “which, united, give the deadly wound to the sixth and last head, or administration of the Roman dynasty. *First trumpet*. “The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up.” (Rev. 8:7.) The desolating scourge symbolized in the passage quoted above, was the first deadly attack of barbarians on the Romans. Its chronology may in part be determined by the phrase “third part,” which implies that the empire had already suffered a three-fold division. Such a partition took place under the three sons of Constantine—about A. D. 337.

Another three-fold division took place A. D. 393. Theodosius had the East, Valentinian, Italy, Illyricum, and Africa: and Maximian all north of the Alps. Alaric, king of the Goths, and of the Visigoths, arrayed the northern hosts against the Italian division of the empire. He declared that he felt a secret and preternatural

impulse forced him to the gates of Rome. Alaric professed Christianity. He demanded the release of all slaves who could prove their barbarian extract; when 40,000 of that class resorted to his standard. “These invaders of Italy especially erected no independent government; and made no absolute conquest, but like a tornado, which strewing a fertile region with the wreck of its groves and its crops, rapidly wafts off, and gives place to tranquillity, they soon disappeared, and left few other traces than the ruins of devastated cities and villas, and the silence of depopulation.” Jerome says: “It fills one with horror to trace the devastations of the times. For twenty years and more, Roman blood has been daily shed between Constantinople and the Julian Alps. The Goths, Sarmatians, Quadi, Alans, Huns, Vandals, and Marcomanni, have plundered and devastated Scythia, Thrace, Macedonia, Dardania, Dacia, Thessalonica, Achaia, and Epirus, Dalmatia, and the Pannonias. How many matrons, how many consecrated virgins and persons of worth and rank, have been mocked by those brutes! The bishops have been made prisoners, the presbyters and clergy of other orders slain, the churches demolished, horses stabled at the altars of Christ, and the bones of martyrs disinterred. Wailing and groans have been everywhere, and death in all its forms. THE ROMAN WORLD IS FALLING.” “The barbarians, meeting with little resistance, indulged in the utmost cruelty. The cities which they captured, they so totally destroyed that no traces of them now remain, especially in Thrace and Greece, except here and there a tower or a gate. All men who opposed them they slew, young and old, and indeed spared not women, nor even children; whence there is but a sparse population in Italy. The plunder which they seized in every part of Europe was immense, and especially at Rome, where they left nothing either public or private.” “The banks of the Rhine were crowned like those of the Tiber, with houses, and well-cultivated farms, and if a poet descended the river, he might express his doubts on which side was situated the territory of the Romans. This scene of peace and plenty was suddenly changed into a desert, and the prospect of the smoking ruins could alone distinguish the solitude of nature from the desolation of man. The flourishing city of Mentz was surprised and destroyed, and many thousand Christians were inhumanly massacred in the church. Worms perished after a long and obstinate siege; Strasburg, Spire, Rheims, Tournay, Arras, Amicus, experienced the cruel oppression of the GERMAN yoke; and the consuming flames of war spread from the banks of the Rhine over the greatest part of the seventeen provinces of Gaul. That rich and extensive country as far as the ocean, the Alps, and the Pyrenees, was delivered to the barbarians, who drove before them in a promiscuous crowd the bishop, the senator, and the virgin, laden with the spoils of their houses and altars.” Thus speaks Jerome in the midst of the desolations of his country. These events may be dated from A. D. 404 to 420.

*Second Trumpet*.—“And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood. And the third part of the creatures which were in the sea, died; and the third part of the ships were destroyed.” The commencement of these calamities may be dated A. D. 439, under Genseric, the Vandal. It was the second deadly conflict between the two dynasties; and eventuated in the infliction of a fearful blow upon the Roman family. The Vandals, under Genseric, forced from their native seat by the Huns, precipitated themselves, like a burning mountain, upon the Roman empire. Their path, marked with desolation, was through France and Spain, into Africa. They conquered the territory of the Carthaginians, erected an independent government, and, during a long period, harassed the neighboring islands, and the Mediterranean Sea shores, by predatory and devastating incursions, cutting off the commerce, plundering and firing the cities, and slaughtering the inhabitants. “Genseric, having strengthened himself by Moorish auxiliaries, as often as spring returned, harassed now Sicily, now Italy, by marauding invasions, reducing cities to servitude, demolishing others, and exhausting all by plunder and exactions, until induced by their devastation and poverty to sail away, he turned to the Eastern empire, and invaded Illyria, Peloponnesia, and the adjacent islands, and returning again, entered Italy and Sicily, and gleaned whatever plunder he had before left.” One fact is here worthy of notice, which may not have escaped the at-



tention of the reader, which is, that the scenes and agents of the symbolic and natural worlds, have a remarkable agreement. Thus the first trumpet introduces agents from the northern regions; the second from the south. The battles of Genseric were mostly sea-fights, and he annihilated the naval power of the Romans.

**Third Trumpet.**—"And the third angel sounded and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and fountains of waters; and the name of the star is called wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter." This had its accomplishment in the terrible scourge of Attila, the Hun, commencing A. D. 450.—They seemed to the Romans to issue from the German wilds, and to shake their bitter woes on the border nations of the empire. His two ambassadors at the courts of Ravenna and Constantinople thus speak: "Attila, my lord and thy lord, commands thee to provide a place for his immediate reception. His mighty hosts were opposed on the plains of Chalons A. D. 451, by the Visigoths, Alans, Franks, and Romans. There fell on the field of battle one hundred and sixty-two thousand warriors. The slaughter was so vast, that a rivulet passing through the plain is said to have become colored and swollen with blood." Attila was defeated. On his advancing against the Alans in 453, he was again met on the same ground by the combined forces of that tribe and the Visigoths, and suffered an equal defeat. He met a powerful resistance in his invasion of Italy, in 452, and though he at length conquered Aquileia, and wasted the cities of Lombardy, he relinquished them to the Romans, and retired beyond the Danube; and on the war between his sons, and separation of the hordes that formed his army, the *Heruli, Ostrogoths*, and Lombards, who subsequently conquered Italy, settled in Illyria and Pannonia, and were the last of the northern tribes that established kingdoms within the limits of the Western empire.

J. P. WEETHEE.

## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, FEB. 12, 1888.

### Sacred Chronology—

THE KINGS OF ISRAEL AND JUDAH.

**SAUL.**—"And afterwards they desired a king: and God gave unto them Saul the son of Cis, . . . by the space of forty years." Acts 13:21. B. C. 1070, A. M. 3091.

**DAVID.**—"David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah." 2 Sam. 5:4, 5. See 1 Kings 2:10, 11. B. C. 1030, A. M. 3131.

**SOLOMON.**—"Then sat Solomon upon the throne of David his father." 2 Chron. 9:30, 31—"Solomon reigned in Jerusalem over all Israel, forty years. . . . And Rehoboam his son reigned in his stead." 1 Kings 2:12. B. C. 990, A. M. 3171.

From the termination of the reign of Solomon to the Babylonian captivity, is a period full of chronological difficulties. To harmonize the conflicting reigns of the kings of Judah and Israel has been termed the "Gordian Knot" of chronology, the intricacies of which, says Dr. Hales, no one has been able to unravel. Dr. Hales has done much to unravel them, and we avail ourselves of his help.

In estimating the length of the reigns of the several kings, by a comparison of the Scriptures where their time is spoken of, it will be seen (1) that sometimes the first and last years of their reigns are reckoned as full years, when by our usage we should reckon but one; (2) that sometimes both the first and last are omitted when one should be included; and (3) sometimes one of them, and one only is reckoned, according to our usage. These peculiarities will be seen as we proceed.

In adjusting the reigns of the several kings, those of the kings of Judah are assumed as correct; for, says Dr. Hales, "they are verified by the concurrence of the books of Kings and Chronicles, (the latter relating especially to the kings of Judah,) and of Josephus, Abulfaragi, and Eutychius. The incorrectness, therefore, complained of, must be confined to the length of the reigns of the kings of Israel; and "must be remedied by reducing them to" those of Judah.

### THE DIVISION OF THE KINGDOM.

**REHOBAM.**—"And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king." And "when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. . . . And it came to pass when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only." 1 Kings 12:1, 16, 17, 20. "Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem. . . . And Abijam his son reigned in his stead." 1 Kings 14:26, 31. B. C. 973, A. M. 3188.

As the first year of the reign of Jeroboam commenced in the first year of the reign of Rehoboam, they assist in harmonizing the subsequent reigns.

Rehoboam's first and seventeenth years synchronized with Jeroboam's first and seventeenth years.

**2. ABIJAM.**—"Now in the eighteenth year of king Jeroboam the son of Nebat, reigned Abijam over Judah. Three years reigned he in Jerusalem." 1 Kings 15:1, 2. B. C. 970, A. M. 3191.

As Abijam began to reign in the eighteenth year of Jeroboam, Rehoboam must have reigned seventeen full years. And as Abijam reigned three years, it follows that Jeroboam's eighteenth and twentieth years, synchronized with Abijam's first and third years.

**3. ASA.**—"And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead. And in the twentieth year of Jeroboam king of Israel, reigned Asa over Judah. And forty and one years reigned he in Jerusalem." 1 Kings 15:8-10. B. C. 929, A. M. 3232.

As Asa began to reign in the twentieth year of Jeroboam, and Abijam in the eighteenth, it would seem that Abijam reigned but two full years. But then we read, "And the days which Jeroboam reigned were two and twenty years; and he slept with his fathers, and Nadab his son reigned in his stead." 1 Kings 14:20. "And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and he reigned over Israel two years." Chap. 15:25.

Now if the first year of Asa synchronized with the twentieth year of Jeroboam; and Abijam reigned but two years, it follows, as the second year of Asa synchronized with the first of Nadab, that the first year of Nadab would synchronize with the twenty-first year of Jeroboam, nearly two years before his death. But as Nadab did not succeed to the throne of Israel till the death of Jeroboam, his first year could not be earlier than the last or twenty-second year of Jeroboam; and, consequently, as Nadab's first synchronized with Asa's second, it follows that the first of Asa must have synchronized with the twenty-first of Jeroboam, making the reign of Abijam three full years.

In the third year of Asa king of Judah, did Baasha [the son of Abijah of the house of Issachar] slay him, and reigned in his stead, . . . to reign over all Israel twenty and four years." 1 Kings 15:28, 33.

As Nadab began to reign in the second year of Asa, and Baasha in the third, it would leave but one full year for Nadab; but as the same difficulty occurs in the three following reigns in Israel, and one year is deducted from each of their reigns, the first of Baasha's is not counted, which leaves two years for that of Nadab.

"So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead. In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah two years." 1 Kings 16:6, 8.

As Elah succeeded Baasha in the twenty-sixth year of Asa, and the third was reckoned as the second of Nadab, it leaves but twenty-three full years for the twenty-four current years of Baasha.

"And Zimri went in and smote him [Elah], and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead." 1 K. 16:10.

As Elah succeeded Baasha in the twenty-sixth year of Asa, and Zimri succeeded him in the twenty-seventh, the two current years of Elah can be reckoned as but one full year.

"In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. . . . And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. And it came to pass

that when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died. . . . Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri. But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned. In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah." 1 Kings 16:15, 17, 18, 21-23.

The six years of his reign are doubtless reckoned from the thirty-first of Asa, and the twelve from the twenty-seventh, or the death of Zimri, who reigned seven days, and whose reign is usually reckoned with that of Omri. But as the reign of Zimri commenced in the twenty-seventh year of Asa, and that of Omri was terminated and succeeded by that of Ahab, as we shall see, in the thirty-eighth of Asa, it follows that the twelve current years of Zimri and Omri are to be reckoned as only eleven full years. In thus reducing the current years of the three last reigns in Israel to full years,—curtailing them one year each,—it will be seen that the eleven full years of Zimri and Omri, the one of Elah, and the twenty-three of Baasha, equal thirty-five full years, and just fill up the space occupied by those kings from the third year of Asa, when Baasha ascended the throne, to the thirty-eighth, when Ahab succeeded Omri.

"So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.—And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years." 1 Kings 16:28, 29.

In 2 Chron. 16:1 we read, "In the six and thirtieth year of the reign of Asa, Baasha king of Israel came up against Judah."

As Baasha began to reign in the third year of Asa, and was succeeded by Elah in the twenty-sixth, it is the opinion of Dr. Clark, Usher, and others, that this has respect, not to the actual reign of Asa, but to the thirty-sixth from the division of the kingdom, which would synchronize with the sixteenth of Asa, and the fourteenth of Baasha. Unless this is the case, there must be some error in the text which we have no means of correcting.

"And Asa slept with his fathers, and died in the one and fortieth year of his reign." 2 Chron. 16:13.

As Ahab succeeded Omri in the thirty-eighth year of Asa, the forty-first and last of Asa must have synchronized with the fourth year of Ahab.

**JEHOSEPHAT.**—"And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem." 1 Kings 22:41, 42.

"So Ahab slept with his fathers, and Ahaziah his son reigned in his stead. . . . Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel." 1 Kings 22:40, 51.

As Jehoshaphat began to reign over Judah in the fourth year of Ahab, it follows that the twenty-second and last year of Ahab would synchronize with the nineteenth of Jehoshaphat. And consequently as Ahab slept with his fathers before Ahaziah commenced his reign, it follows that the first of Ahaziah would synchronize with the twentieth of Jehoshaphat, instead of the seventeenth. And thus Dr. Hales reasons.—*New Anal. Chron.*, v. 2, p. 410.

"So he [Ahaziah] died according to the word of the Lord which Elijah had spoken. And Jehoram [the son of Ahab] reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he [Ahaziah] had no son." 2 K. 1:17.

"Now Jehoram the son of Ahab began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years." 2 Kings 3:1.

How it is that Jehoram of Israel could commence his reign in the second year of Jehoram of Judah, and in the eighteenth year of Jehoshaphat, has been a puzzle to chronologists. CALMET and others have supposed that Jehoshaphat made his son Jehoram viceroy of the kingdom in the seventeenth year of his reign; and that Jehoram of Israel began to reign in the second year of the vicereignty of Jehoram of Judah, which would be in the eighteenth year of Jehoshaphat, and that he afterwards communicated the royalty to him in the fifth year of the reign of Jehoram of Israel, when he had been viceroy six years.

But we have already seen that Jehoshaphat succeeded to the throne in the fourth year of Ahab, and that the twenty-two years of Ahab could not be com-

pleted till the nineteenth of Jehoshaphat. It follows, therefore, that the eighteenth of Jehoshaphat, would be a year or more antecedent to the death of Ahab. And as Ahab died before his son Ahaziah reigned in his stead; and Ahaziah reigned two years, and died, before the accession of Jehoram the son of Ahab to the throne, it follows, if these texts are correct, that the reign of Jehoram of Israel could not succeed till the third year from the death of Ahab, which would synchronize with the twenty-second year of Jehoshaphat. And thus Dr. Hales, a profound scholar, and a man of unsurpassed reverence for the Scriptures, decides that in those texts, instead of the second of Jehoram of Judah, and the eighteenth of Jehoshaphat, it should read the twenty-second of Jehoshaphat. Thus corrected, the twenty-fifth and last year of Jehoshaphat would synchronize with the fourth year of Jehoram the son of Ahab. B. C. 904, A. M. 3257.

(To be continued.)

### The Devices of Satan.

"We are not ignorant of his devices," says the apostle. The great object of our adversary, the devil, is to destroy souls. The hope of the Christian, is the resurrection from the dead. This hope the devil attempts to destroy. And what would be the surest means to destroy this hope? There are various ways of accomplishing this end, of which Satan would naturally avail himself.

First, he would accomplish his object if he could bring the whole world to believe, "there is no God," that "hell is a fable, and the Bible, a lie;" and infidelity would be the consequence. If this would not induce all to these conclusions, he would naturally substitute some false god for the people to worship, that their minds might not be turned to the worship of the true God: and the various forms of Pagan Idolatry would be the result. Those whom he could not deceive in this manner he would attempt to mislead by persuading them that, although there is a God, yet he will not be strict to mark our offences, and will save the whole human race, however vile and gross may be their offences; and Universalism would raise its head. Those who could not be induced to believe that all men will be saved, the devil would naturally persuade to believe that by far the greater portion of them will; and that those alone will be lost who are guilty of the most flagrant violations of God's laws, and that the final number of the lost, compared to the numbers saved, will be only in proportion to the prisoners in a state's prison, compared with the peaceable citizens. Others he would persuade that, mere outward acts alone are all that are essential to secure a happy immortality. Some he would induce to believe that we must contend for obscure and doubtful points of doctrine, respecting which the Bible is silent, or speaks so vaguely, that such points, if made prominent, would at once divide the church into various sects, arrayed in opposition to each other. Thus to accomplish his end, Satan will resort to every varied means and false system of belief, that shall tend either to make men careless and indifferent with regard to the welfare of their souls; or else so occupy their minds with contentions about forms of doctrine, that its spirit will take its flight from their hearts, and leave them to neglect the weightier matters of the law, and fail at last of salvation.

Satan well knows that the most powerful inducement for securing immediate reconciliation with God, is the prospect of the immediate coming of Christ to judge the quick and the dead, and set up his everlasting kingdom. Accordingly his great desire is to throw obscurity, and doubt, and darkness around his coming. In this, we find that Satan has been more than commonly successful. He has induced one portion of the church to believe that Christ will never come; but that earth will always continue as a nursery of souls. He has induced others to believe that, although Christ may, finally, again come to this earth, yet that instead of his coming quickly, it will be at an infinite distance in the future; when, instead of its being as it was before the flood, "the sun of this world will set in glory." Others have been made to believe that the coming of Christ is to be a spiritual coming; and, instead of his judging the quick and dead at his coming; raising the dead and changing the living, dashing to pieces the heathen, like a potter's vessel, and destroying the Man of Sin, and sending him strong delusion, that they all might believe a lie and be damned, who believe not the truth but have pleasure in unrighteousness, as he has said; that they are all to be converted; and therefore may continue in their sins, and those in Zion, indifferent to his appearing. Another class have been persuaded that his coming and the resurrection are past, and thus, like Hymeneus and Philetus, they overthrow the faith of some.



We thus find that Satan has not been idle in attempting to ward off the force of truth, and shield men from anxiety and concern for the salvation of their souls. We however are not ignorant of his devices, and should, therefore, see to it, that Satan gets no advantage over us; and also that no man deceive us by any means.

### The Mystery of the Woman.

"And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and ten horns." "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."—Rev. 17:2.

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither: I will show thee the judgment of the great whore that sitteth upon many waters." Rev. 17:1.

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads." Rev. 17:3.

"And the woman which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Rev. 17:15.

"And the woman which thou sawest is that great city, which reigneth over the kings of the earth." V. 18. "The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names are not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom." Vs. 8, 9.

"The seven heads are seven mountains on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Vs. 9-11.

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.—For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Vs. 12-14, 16, 17.

### Is the Bible from God?

In a stray copy of a late English paper we find the following article, under the above head. It seems to be only one of a continued series of articles, by Rev. E. KENNEDY, of Leith, England. This portion of it is so much to our mind, that we copy it, much wishing that we had the remaining articles of the series. The following is a continuation of a former argument from prophecy, in support of the question at the head of this:—

"We have already explained the nature of the argument from prophecy, laid down several tests by which to try its validity, and exemplified its striking fulfillment in the case of Tyre. The same might be done in reference to multitudes of other places: in the meantime, however, we content ourselves with a brief sketch of

SOME OF THE PROPHECIES RELATING TO JERUSALEM.

That a destruction, terribly appalling, was to come upon the sacred city, is most obvious from one or two very affecting, but very significant things related in the New Testament. We are told that, on one occasion, when Jesus stood on the side of the Mount of Olives, where he had a commanding sight of the whole city of Jerusalem, then in its glory, in view of the

impending calamities, he wept bitterly over it, saying, "O that thou hadst known, even thou, at least in this thy day, the things which belong to thy peace; but now they are hid from thine eyes." On another occasion, perhaps the most trying in the Saviour's eventful history, when passing along from the Pretorium to Calvary, and bearing the cross to which he himself was shortly afterwards to be unmercifully nailed, he was surrounded by a vast concourse of people, many of whom deeply sympathized with, and bitterly wept for him. In these circumstances, his eye having penetrated forward to the destruction that was coming upon the devoted city, he turned round and said—"Daughters of Jerusalem, weep not for me, but for yourselves, and for your children; for, behold, [destructive] days are coming." These tears, and these words of the Saviour, foreshadowed a catastrophe of no common occurrence; and that they were not feigned, the event will too plainly show.

The veriest tyro in history knows that Jerusalem was destroyed by the Romans in or about the year 71 of the Christian era, i. e., thirty-eight years after the crucifixion of Christ. Though it was not actually destroyed till this year, it must not be forgotten that the way was preparing long before. The Jews, indeed, were never contented, when under subjection to any nation, either Egyptians, Assyrians, Babylonians, or Romans; and the chief reason of this, was the early views instilled into their minds regarding a theocracy. The Roman Emperor, CALIGULA, on one occasion, wished his own statue to be placed in the Temple at Jerusalem. This the Jews fearlessly resisted, conceiving it to be the greatest profanity. And this measure, and the Jews' resistance of it, was one of the leading things that brought about an open breach between them and the Romans. About the year sixty-six of the Christian era, this breach was widened to a great extent by the unprincipled, the avaricious, and the cruel conduct of one FLORUS, who was at that time appointed by NERO to the Procuratorship of Judea. FLORUS, instead of endeavoring to fill up the breach, did every thing in his power to widen it still more; and, finding that he himself was not match for the Jews, he called to his aid CESTRUS, who was at the time Prefect of Syria. The Jews repulsed both of these on several occasions; and the loss of life on the part of the Romans was very great. At last NERO, who was at the time Emperor of Rome, called VESPASIAN, who was then carrying on certain engagements in Germany and Britain, to go all the way to Palestine, and take the conduct of the war against the Jews. In due time he arrived, at the head of sixty thousand men. In a short time he had all the towns and country around brought to subjection, and was ready to attack Jerusalem itself, when intelligence arrived that NERO, despised, detested, and forsaken of all his subjects, had put an end to his own life. This determined VESPASIAN to proceed no farther until things should come to a settled state at Rome. In the first instance, GALBA was chosen Emperor; but, after a few months, he was cruelly murdered. Next, OTHO was elected; but in the course of a few months he shared the same fate. After this VITELLIVS was made Emperor; but, after a few months, he, too, fell like his predecessors.—Then VESPASIAN himself was chosen Emperor; and he had to leave Palestine for Rome, and left the prosecution of the war against the Jews and Jerusalem to his son TITUS. TITUS lost no time in setting about this; and he marched up to Jerusalem, at the time of the Passover, when vast multitudes, from all parts of the world, were gathered within its walls to attend the sacred festival. The destruction of the city speedily followed;—and it will now be our object to point out some of the prophetic statements regarding it, and to place side by side with them their remarkable fulfillment. And here it is proper to observe, that we do not profess to confine our attention exclusively to the Saviour's predictions; neither do we profess to enumerate all the prophecies relating to Jerusalem; and neither would we be understood as saying, that none of those we may take notice of were not fulfilled in any of its former sieges;—all that we contend for is, that they were fulfilled in its ultimate overthrow by the Romans.

1. It was predicted that the enemy would come from afar. See Deut. 28:49. This was stated about fifteen hundred years before the period we are speaking of. And to see how strikingly it was fulfilled, you have only to recollect that they were the Romans, whose imperial seat was far from Palestine, who were the overthrowing enemies; and that VESPASIAN had gone all the way from Britain and Germany to subdue the troublesome and haughty Jews. 2. It was predicted that the enemy would be like the flying eagle. Deut. 28:49. The eagle was the standard the Romans carried always along with them in their warlike engagements.

3. The enemy was to be of a strange tongue. Deut. 28:49. The Hebrew was the language of the Jews, or, at this time, Hellenistic Greek. The Latin was the language of the Romans; and it was a language the Jews could not understand.

4. The destruction of Jerusalem was to be preceded by wars and rumors of wars. Matt. 24:6; Luke 21:20, 21. From the historical sketch given above, you see that Palestine abounded with wars and rumors of wars, before the actual overthrow of Jerusalem. And it appears from history that the Christians, who were at the time in the city, recollected their Master's predictions, and removed from thence to a place called Pella; so that not one of them perished with the Jews.

5. It was foretold that Jerusalem would be surrounded, and its inhabitants completely enclosed. Luke 19:44. Considering the situation of the city, this was most unlikely. And still we are told by JOSEPHUS, the historian, that TITUS built a mound around Jerusalem, so as completely to enclose its inhabitants, and thus compel them to surrender by famine, if not in any other way.

6. This was to be done when her children were to be within her. Luke 19:44. This mode of speaking was made use of in reference to Jerusalem when the Jews were gathered together there to observe their sacred festivals. We have seen that TITUS came up against it at the time of the Passover; and JOSEPHUS informs us that 1,100,000 human beings perished within its walls, by famine, pestilence, and the sword.

7. It was foretold that things would come to such a pitch that the tender and delicate mother would be compelled to live upon her own offspring. Deut. 28:56, 57. JOSEPHUS, with great feeling, informs us of such a case as this. "The eye of the tender and delicate woman began to be evil of the fruit of her womb. There was one lady, called MIRIAM, who had taken refuge in the city at the beginning of the war. The factious Zealots, who lived now on the plunder of the helpless, had often visited her house, and carried off such provisions as she had been able to procure. Reduced to utter desperation, she entreated, or endeavored to provoke the mercy of death at their hands; but they refused it. In the madness of her despair and the agony of her famine, she took the child, which clung to her bosom—slew him, and roasted the corpse. Having satiated her present hunger, she hid the remainder for future use. But the Zealots being attracted by the scent, rushed into her house, and threatened death unless she produced her store. She did produce it. She placed the remains of her child before them, and bade them eat and be satisfied. Even they were horrified at this. Seized with sudden dread, they departed, trembling, from the house, leaving the mother in possession of her horrid fare."

8. It was foretold that Jerusalem would be levelled with the ground, and not one stone of the Temple left upon another. Luke 19:44. The Temple was at that time the most gorgeous building in the world. TITUS, full of ambition, was anxious to preserve it as a trophy of the Roman power. One of his soldiers, however, threw a firebrand into one of its porches, which very speedily set it in flames. The general exerted himself to the utmost to get them to extinguish the fire; but in vain. Instead of that, another soldier threw a second firebrand into the inner court, and very speedily the whole building was reduced to ashes. Shortly afterwards, TERENCE RUTUS, with a ploughshare, tore up the very foundations of the Temple, so that a stranger would not know that any building had ever been there. Thus strikingly was the prophetic word fulfilled.

Now, we ask, would any mere man, with his own unaided reason, sagacity, or foresight, ever be able to foreknow and foretell such things as these? Never! In the name of reason—in the name of truth—could any one do so save the Omniscient God, or one instructed by him! To say so would be to deify man. That the documents containing these predictions were inspired, then, must be obvious to every honest inquirer after truth.

The argument from these predictions, in connection with their fulfillment, in favor of the truth and divine origin of Christianity, has told powerfully in all ages. In the fourth century, the Emperor JULIAN, called the Apostate, felt its irresistible force. He saw no successful way of combating it save one—namely, to re-build the Temple. And, for the express purpose of frustrating these prophecies, this was engaged in. JULIAN afforded the Jews all necessary assistance to carry on the heaven-defying work. The workmen, however, had not proceeded far with this undertaking, when balls of fire issued

forth from the foundations and subterranean vaults, and destroyed many of those engaged. Repeated attempts were made to carry on the work; but the same phenomenon occurred: until at last it was abandoned with despair. This fact we have on the testimony of the historian AMMIANUS MARCELLINUS, the admiral and contemporary of JULIAN.

Whilst we have in the destruction of Jerusalem an incontrovertible proof of the inspiration of the Bible, let us learn from it also another lesson. Dr. JOHN PYLE SMITH makes these instructive remarks:—"It deserves our observation, that the providence of God has illustrated his word by a striking and memorable interposition. Within a few years after the death of CHRIST, the offering of the daily sacrifice in the Temple of Jerusalem utterly ceased, and has never been restored. Indeed, the destruction of the Temple, and the irremediable loss of the Levitical genealogies, have put it out of the power of man to offer a sacrifice according to the divine law. That law was provisional; 'a shadow of good things to come.' Its purpose has been fully answered; and by the finger of Omnipotence its expiration is recorded on the everlasting columns of historic truth."

Large diagrams of the visions of DANIEL and JOHN. The great image of Dan. 2. The lion, bear, leopard, and terrible beast of Dan. 7. The ram, goat, and great horn of Dan. 8. The great red dragon of Rev. 12. The ten horned beast of Rev. 13. The scarlet-colored beast, with the harlot of Rev. 17. The Turkman's horses and armor, with the three wo trumpets, and angels of Rev. 8, 9. These figures are all given in a larger size than any ever given in this country. They are designed for lecturers, and will be a very essential aid to them in the illustrations of historical prophecy. The chart, embracing all the illustrations, will be eighteen inches wide, and about fifteen feet long. They can be in one or four parts. When perfected, we shall give a definite statement of size, price, &c. The price per set will be from \$5 to \$7 per set.

Those who wish for a set of the above diagrams, should send in their orders without delay, as we shall print but a limited number. A set of these would be of great service in our places of worship, generally.

SOFT WORDS AND HARD ARGUMENTS.—Some are unable to distinguish between hard words and hard arguments; and when hard pressed with arguments, they endeavor to excite sympathy by diverting attention from arguments to words. Such is, in effect, acknowledging the argument as unanswerable.

It was a wise remark of a man of extensive observation, that general illustrations, presented to elucidate any given subject will not be claimed by any one as peculiarly aimed at himself, unless there exist appropriate reasons for such self-application,—unknown and unthought of by the illustrator.

One who was in our office very kind and pleasant nearly every day for a week, writes a letter to a contemporary from this city, dated when he was here, re-affirming former slanderous accusations, respecting what he did not venture to open his mouth about when present. To him we would reply in the words of NEREMIAH, "There are no such things done as thou sayest; but thou feignest them out of thy own heart."

Are any so blind as to see no inconsistency in our turning aside from our great work to discuss questions of party sectarian strife? Those who wish for these things will find papers enough which are devoted to those questions, and they can choose a paper on any side of any question they wish. We cannot enter that arena to scatter and divide the flock.

CANNOT COME DOWN.—We have received an invitation to leave our work and go out into the plain of Ono to discuss certain dogmas touching what does, and what does not, constitute doctrines of the Great Apostasy. But we are doing a great work, so that we cannot come down: why should the work cease whilst we leave it?

MUSIC.—We commence this week the publication of a few pieces of music, which we shall give, one piece in a number. Some of the pieces we can highly commend; others have not the merit we could wish. Each one has a taste of his own, and makes his claims. We shall make the best selections from what our friends send us.

We have several pieces from Bro. Fox, of Stanstead, C. E., one of which we shall give in our next.

NEW "TRACTS ON PROPHECY."—We are getting out a very interesting series of tracts for the times. They will be useful to the Advent brethren all abroad; and will furnish them with a very cheap and effective means of spreading the light. We shall give the titles and price of each soon.



## Correspondence.

## The Christian's Prayer.

O, watchman! tell us of the night!  
Why cometh not the morning light?  
Why doth Christ's chariot wheels delay?  
Why dawneth not the glorious day?  
O, listen, we pray thee, to our cry—  
Hasten, and give a quick reply.  
Weary we watch through many an hour,  
While threatening clouds do round us lower;  
But hope is firm—our anchor sure,  
And we will to the end endure.  
Time! speed thee on with rapid flight!  
O, haste, and end this dismal night!  
Blest Sun of Righteousness! arise!  
And with thy glory gild the skies!  
Bid its bright beams dispel the gloom  
That now doth hang o'er nature's tomb!  
Earth to its circumference shake,  
And bid thy sleeping saints awake!  
Arise, and leave their dusty bed,  
With joy to hail their glorious Head!  
Hark! list! a sound breaks on our ear!  
The rumbling of Thy wheels we hear!  
With eager hearts we mount, we fly,  
To greet thy coming in the sky!  
Our happiness is now complete:  
And bowing round our Saviour's seat,  
We will his precious name adore,  
And sing his praise for evermore.

M. D. WELLCOME.

## The Earth shall be Filled with God's Glory.

Num. 14. 10—"But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel." Chap. 16:19—"And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation." V. 42—"And it came to pass when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation; and behold, the cloud covered it, and the glory of the Lord appeared." Chap. 20: 6—"And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them." Ex. 40: 34, 35—"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode therein, and the glory of the Lord filled the tabernacle." 1 Kings 8: 11—"So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord." 2 Chron. 5: 13, 14—"It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth forever: that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God." Ex. 16:10—"And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the Lord appeared in the cloud." Lev. 9: 23—"And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people."

In all the above cases, being the first nine instances of the use of the phrase, "The glory of the Lord," in the Bible, is clearly meant a *visible brightness*, which could be seen. This, therefore, establishes its primary sense. If it is afterwards used to signify the praise of God, it is only in a secondary sense: It would be unsafe for a man to risk an oath on the secondary use of a word, especially if he had just before used it in its primary and most literal sense. How dare any one, then, charge God with doing so?

Now, reader, will you please turn to Num. 14th, and compare the 10th and 21st verses. In v. 10, what is called "the glory of the Lord," was a visible brightness, as visible as the cloud in which it appeared. Then only in v. 20 Jehovah swears by his life that all the earth shall be filled—not with his gospel, not with his praise—but with "the glory of the Lord." Nor does this wonderful oath of Jehovah by his own life, allow of a place for a few tares to grow among the wheat; for he says, that as surely as he lives, *all the earth shall be filled with his glory*. Reader, do you believe it? Suppose I were to ask you if you believe that God lives? "Why," say you, "you are blasphemous." Suppose I should farther ask you, "Do you believe that Jehovah will ever die?" "Oh! you terrify me!" say you—"There is not an infidel in the world who would dare even think of such a blasphemy." Well, my dear sir, there are many professed ministers at this time, who dare stand up on the holy Sabbath, in the sacred desk, and denounce, and even ridicule what Jehovah makes as *certain as his own life*! He may bring in these heresies privily, or indirectly; but they are not the less damnable. We to him who throws himself in the way of Jehovah's oath! Now, then, according to this oath, if God does not die, *this earth will all be filled with his glory*. This is one of "the immutable things which he has confirmed unto us by an oath, that we might have strong consolation," viz., the inheritance, or earth renewed: the other is the Seed, through whom it is to be restored, viz., Christ. Truly, such a hope, founded upon such an oath, ought to be "like an anchor, sure and steadfast," especially as it

"reaches within the veil" to the other "immutable thing," who, by his triumph over Satan, death, and the grave, has given the best assurance that when he comes again he will restore all things. Be assured that Jehovah means something besides figures, rhetoric, and poetry, when he swears by his own life. There is more poetry in religion than religion in poetry.

No rugged steeps, no barren wastes, no howling tempests, no pinching cold, no burning heat, no raging pestilence, no prowling, carnivorous beasts, no warlike armies, no hostile fleets, no proud tyrants on a throne who are only fit for hell, no clanking chains, no wasting age nor imperfect youth,—can exist when Jehovah's glory fills the whole. O, blessed day! In view of it well might John cry, "Come quickly," and the Psalmist say, "How long, O Lord, how long?" and the saints under the altar repeat the cry, and all saints join in the prayer, "Thy kingdom come. Thy will be done in earth as it is done in heaven." Our life is hid with Christ in God; and when he, who is our life, shall appear, then we also shall appear with him in glory. The glory of the Lord is now concealed from our view; but it "shall be revealed, and all flesh shall see it together." Peter, James, and John, saw a specimen of the glory of the Lord on Tabor; and Moses had seen all of it he could live to behold; but soon shall the Son of man sit on the throne of his glory, equally to the terror of the unbelieving, and the joy of the faithful. "Changed from glory into glory in a moment, in the twinkling of an eye, at the sounding of the last trumpet," we can then behold his glory and live; for even "our vile bodies shall be made like unto his glorious body," and "we shall be like him" when we "see him as he is." We may then sing in truth,

It is all glory, glory!

"Thy glory all around;

There is glory in the Son of God

Which never will go down. Amen.

How glorious the earth was when the morning stars sang for joy, and all the angels gave "a thundering shout" of wondering admiration, as it floated forth from the plastic hand, we cannot tell; but it is hardly presumable that it was all filled with the glory of the Lord, as he has now sworn it shall be. I conclude, therefore, that it will not only be *restored*, but *greatly exalted*; as much, perhaps, as the second Advent is superior to the first. "When sin abounded, grace (or favor) did much more abound."

Oh, what a pity to lose all this for the paltry toys, and pleasures of time! He that is wise, is wise for himself; but he that scorns, must alone bear it.

I. E. J.

## Letter from Bro. D. Bosworth.

BRO. HIMES:—I noticed in the "Herald" of Jan. 1st, in a letter from D. Reynolds, an expression like this:—"Elliott's exposition of the seven thunders appears reasonable at first sight; but it appears to me the locality in the age of the world is doubtful." &c. Again he says, "It is admitted generally, I believe, that the last clause of v. 6 notes the fulfillment of time, if not the ultimate fulfillment."

Now to me the locality of the whole of ch. 10th seems perfectly clear. John is giving a chronological record of events under the sounding of the seven trumpets. The sixth trumpet commenced sounding about the middle of the fifteenth century, as recorded ch. 9:13; the effect of which was to slay, politically, the third part of men, or Eastern Rome. Consequently the rest of the men mentioned, v. 20, must mean the people of Western Rome. With the sixth trumpet commences a period of three hundred and ninety years, ch. 10th being a history of a part of the time, which is continued in ch. 11th to v. 13, showing the death, resurrection, and exaltation of the two witnesses, which occurred in the French Revolution.—Now to what event shall we apply the descent of the angel in ch. 10:11? Not to the coming of the Son of man, for that occurs at the sounding of the seventh trumpet, while this occurs under the former part of the sixth. Again, by making it the coming of the Son of man, we preach probation after the Advent. See last verse. Neither must we apply it to the angel which proclaims that coming: for that is the last message of mercy to man. See ch. 14:7, and Matt. 25:1-13. And here a message of like character follows, as described in the last verse. When, then? I answer, To the descent of the covenant angel at the Reformation, to rescue his word from the traditions and doctrines of men, and to help his church with a little help. I should like to give an exposition of the whole chapter, but time and space will not permit.

The second objection, founded on the last clause of v. 6, I answer by giving the critical rendering, which is according to Prof. Whiting:—"The time shall not yet be: but," &c. I would also refer the reader to Doddridge's "Family Expositor," in which the author, in an article on this same chapter, quotes Dr. Lowman as an eminent critic, who gives the same rendering as Prof. W.—"The time shall not yet be: but in the days," &c. This, to my view, with the antecedent and subsequent events, makes the chronology of this chapter perfectly plain.

We will now proceed to v. 11—"Thou must prophesy again," &c. And here we are at issue with Elliott's exposition, as given in the "Herald" of Dec. 18th, because we think he contradicts his own rule, as given in the article on the "Seven Thunders," see "Herald" of Nov. 20th, viz., "It will be remembered, generally, that what was seen and heard by him on the Apocalyptic scene, appeared to be that which would be seen and heard by the faithful at each successive epoch in the advancing drama he presignified." Now apply this rule, and in this vision before us John symbolizes the Reformers. The book open in the hand of the angel symbolizes the Bible, which had been closed nearly a thousand years. The Reformers ate the book, as did the prophet, Ezek. 3:2, 3, and as they ate, they proclaimed it. It was sweet to

their taste. The excesses of the Anabaptists, and other fanatics, made it bitter. But John is told that he, or those whom he symbolizes, must prophesy again. This must have reference to a message subsequent to the Reformation; for it would be mere repetition to refer it there. To what event, then, of like character, does it refer? Before whom is the prophecy made! See v. 11. Compare this verse with ch. 14: 6, 7, where we have a like event—another angel prophesying again before many people, &c., saying, "Fear God, and give glory to him, for the hour of his judgment is come."

Love Hampton (N.Y.), Jan. 25th, 1848.

## Letter from Bro. T. Griswold.

BRO. HIMES:—You may think it strange to be addressed by an utter stranger. Previous to October last, I knew nothing about the Advent doctrine, and I had never heard a sermon, nor seen a paper, which advocated it. At that time Bro. Bywater visited this place, and lectured the next door from me. I at first used all my influence to keep the people, especially the youth, from hearing the error, as I considered it. The second day, being strongly urged by one of my Presbyterian sisters, I went into the meeting, thinking I would thereby be better enabled to take a stand against it. But I must say I was astonished—was met. After hearing the first sermon, all I could say was, He preaches the same Jesus we ever have had preached, only more full. My weapons were powerless. I took pencil and paper and got what truth I could, as it was poured out from day to day. I now saw I had known but little about the Bible. My sandy foundation was torn away, so that there was nothing for me to stand on. From that hour I made up my mind to search the Word, and see if these things were so. This has been my chief business day and night. The Scriptures, which used to appear dark and mysterious, now harmonize. I believe they are an unbroken chain from Genesis to Revelation.—O, I wish I could tell you how different, how sweet and glorious the Bible reads.

Of late I have had the reading of some of your papers, and can truly say I have feasted on them. I was highly interested in reading a series of articles contained in old papers on the Abrahamic Covenant, also in reading three sermons on the First Resurrection, by T. R. Birks, and many other pieces. I am astonished that the Bible has been read so erroneously by myself and others. Why has this great truth not been seen before? I believe there is a tremendous responsibility resting on those who believe in these glorious truths. May none be so unwise as to put their light under a bushel, and may every one feel their obligation to God, to themselves, and to the world. Our time is short, therefore let us all keep in mind we are not our own, but are bought with a price. I hope, and it is the prayer of my heart, that some good brother may be directed to Homer, to declare the glad tidings of the kingdom of our Saviour near. Very many are fighting this great truth, while they know nothing about it, who would, if they understood it, do otherwise. Such I pity. They undoubtedly sincerely love their Saviour, and he is saying, "Father, forgive them, they know not what they are doing." But others there are who scoff, some who are just beginning to look into the subject, and a few who are awake to its importance. The Word says the strong ought to bear the infirmities of the weak. How can this be done here, where we have no preaching to feed us, and no prayer meetings in which we can speak out our fears and joys, or exhort one another as we see the day approaching. Homer (N.Y.), Jan. 25th, 1848.

## Letter From Bro. I. H. Shipman.

BRO. HIMES:—I have just returned from a visit to Derbyshire and vicinity. I was with the brethren there three Sabbaths, in the time I held meetings at Stanstead Plain, Rock Island, Derby Line, Derby Center, and West Derby. We had a very excellent meeting at the Line. Many of the brethren were revived and strengthened. On the last Sabbath I baptized three very happy souls, two of them were reclaimed from a state of too much indifference, and the other, a young man, experienced a change while we were there, showing us that Christ has yet power to forgive sins. We earnestly hope the work will not stop, but go on, until many of those whom we left, with tender hearts and weeping eyes, will find a Saviour precious to them. I never labored with a company of brethren who were more willing to sacrifice ease and their earthly all for the sake of their neighbors and friends who are out of Christ. They were not content with enjoying this great salvation alone, but were willing to labor in the vineyard, that others might be saved. I am satisfied that too many have too selfish a spirit, and while they are rejoicing in hope, forget the sinner, for whom Christ died. I would that I, with my ministering brethren, were much more imbued with the spirit of our blessed Saviour, that we might feel as he felt, preaching the word as a foundation for the sinner to hope, then exhorting him, with many tears, to turn and live, before these things are forever hid from his eyes. We never should feel satisfied on going from the house of God without seeing something effected by our labors. I am satisfied if this was our feelings, we should go with different intentions and objects in view, from which we too often do now. I hope, while God spares my life, I shall have a higher object in view than to please the ear, and leave untouched the heart. God has been very merciful to me; I found my health so perfectly recovered that I could, with ease, preach three times on the Sabbath, and every evening in the week, besides visiting in the day time, and praying and exhorting from house to house. I found, on journeying among the churches, I had been borne up, in my sickness, on the prayers of many saints. I hear of several places where God is reviving his work,

and sinners are converted. O, for an overwhelming of the spirit of our mission, that we may see the salvation of the Lord. Yours to suffer and rejoice.

Sugar Hill (N.H.), Feb. 3, 1848.

## Letter from Bro. I. R. Gates.

DEAR BRO. HIMES:—At the close of our second conference, I went to Londonderry, N. H., and preached two evenings. The brethren, notwithstanding they live somewhat scattered, were generally in attendance. They are enjoying a revival season. Several have recently been awakened and converted. On the Sabbath I went to Manchester and gave two discourses to large congregations, but returned to Londonderry in the evening, and spoke to a crowded house of attentive hearers. On Monday, at the close of a short discourse, I led down into the water two happy converts, and buried them with Christ in baptism.

My meeting at Boston was one quite satisfactory to me. To meet with Bro. Himes, and other of my dear fellow laborers in the gospel, was truly refreshing. It was also gratifying to witness so general an attendance of the brethren and sisters of that old and tried church, which has suffered so much the past few years. I was happy to witness its unity and apparent prosperity. I can see nothing in their union of effort to sustain the cause that need scare the most sensitive Advent minister or member. I had the free and unbounded privilege of preaching the whole gospel of God, as I understood it, with no restrictions whatever.

From Boston I went to North Attleborough and Wrentham. I was exceedingly and happily disappointed in finding the cause in so healthy and flourishing a condition. There is quite a large company of brethren who steadily meet for the worship of God. They have erected a very commodious house in a central position. Eld. J. S. White has been their pastor for many years, and is highly esteemed as a man of talents, as well as a pious and devoted servant of Christ. I gave eight discourses here, which closed on the 25th inst.

I am now engaged in a series of meetings in Providence, R. I., of which I shall give you an account in due time. Your brother in Christ.

Providence (R. I.), Jan. 28th, 1848.

BRO. OLIVER D. EASTMAN writes from Newmarket (N.H.), under date of December 1st, 1847:—

DEAR BRO. HIMES:—It is with great pleasure that I speak or write concerning the kingdom of God, and of the holy preparation for the world to come. For more than five years past, the great and solemn subjects of the coming of the Lord, the resurrection of the dead, and of the vast and thrilling retributions of the day of judgment, have been sacredly-interesting, heart-searching, and purifying truths to me. I do rejoice and praise God that I still feel the same interest in the great and glorious subject, the same attachment to his faithful people, and utter the same prayer—"Thy kingdom come." I believe that God has, by his servants, been giving the timely warning to this wicked world, to prepare for the awful day of his coming. And if so, how dangerous to reject and turn away from it. The signs in the heavens and on the earth proclaim the Advent near, even at the doors. How solemn and momentous the decisions of that eventful day, when, by the unchangeable decree of the "Judge of quick and dead," the final destiny of all men will be sealed forever. From that tribunal there will be no appeal.—The wicked shall go away into everlasting punishment; but the righteous into life eternal." All language fails to describe the feelings that will then be realized. O! may we be holy, my brethren, and faithful in all things, patiently waiting and looking for Jesus. It is a painful and astonishing reflection, that there is such indifference and disregard of the great truth of the Lord's soon coming, as is manifested by a great multitude who profess to be Christians,—that there is such conformity to the customs, fashions, and spirit of the world.

I read the "Herald" with great pleasure, and ardently hope it will be sustained, to encourage and strengthen the people of God. It seems like the visits of a friend from a distant clime. Be not discouraged, though your conflicts be severe. If you have the favor of God, all is well. To the faithful, the crown will be everlasting life.

Sister MARY OTIS writes from Bristol (Racine Co., W. T.), under date of January 30, 1848:—

DEAR BRO. HIMES:—I have had the perusal of the "Herald" since its first publication until last October, at which time I removed to this place; and being now so far separated from any who sympathize with me in the glorious hope of the gospel, I miss the much prized "Herald" still more. But though alone, the blessed hope of seeing the King is no less dear to me. O, glorious hope of immortality! Soon we shall be delivered from trials, temptations, and sin, and translated into the glorious and everlasting kingdom of God. Who would not "hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ?" I have heard but two discourses on the subject since I had the privilege of hearing you last winter in Waterbury, Vt. The people seem to be surrounded with darkness relative to the better things preparing for the faithful, and a spirit of worldly-mindedness pervades the community. Where, O where, is that living, active faith which characterizes the children of the Most High! It is wanting. And one is ready to exclaim, "Help, Lord; for the godly man ceaseth; for the faithful fall from among the children of men." I ardently hope and pray that you may be sustained under the arduous labors in which you are engaged, and that the "Herald" may continue to be what it has been to us, who are scattered abroad, destitute of the preached word, a help and comfort to cheer and encourage us, until we may, through the mercy of God, exclaim,—



"Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Bro. A. PHELPS writes from Orwell (Vt.), under date of January 11th, 1848:—

DEAR BRO. HIMES:—Respecting the "Herald," I love the general truths it advocates, the uncompromising spirit it maintains, and the even tenor of its course. I find no paper among the many of the day that contains the important and interesting matter which the "Advent Herald" does.—None that excites the child of God to that watchfulness and faithfulness in the cause of our Master which that does. And this is not surprising, as it constantly holds up a Saviour near, even at the door. The poor child of God is encouraged in his pilgrimages to the better land, when he is informed that his journey's end is near. The true Christian longs to be delivered from enemies within and without; he longs to dwell in that mountain, where nothing mars or destroys; and you find him clinging with hope at the least glimmering prospect of deliverance. I have no doubt that thousands have been roused from a slumbering, lethargic state, to activity and diligence, by the proclamation of a speedy coming King.

I hope you will continue to be aided with the means of publishing the paper. I want the proclamation still to go on, that the world's avenger, and the Christian's hope, is at hand. Though the sound may fall unheeded on the ears of the multitude,—though they may regard it as the figment of the fancy, yet, methinks they will soon be awakened to its fearful reality, and take up the awful lamentation—"The harvest is past, and the summer is ended, and my soul is not saved." I pray the Lord to preserve us blameless to his heavenly kingdom.

Bro. R. V. LYON writes from Walpole (N. H.), under date of Jan. 11th, 1848:—

DEAR BRO. HIMES:—I am this morning on the wing for glory. My path is lighted up by the noontide of glory,—my wings are plumed for glory. Methinks I could drop this mortal clothing, and put on immortality, and soar away to meet my Lord. Never did he appear so lovely as now. Truly he is to me the chiefest among ten thousand, the one altogether lovely. As the apple tree among the trees of the woods, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting-house, and his banner over me is love. Whilst writing, I feel as though I was sitting right in sight of the continent of glory, beholding the fields dressed in immortal verdure. By faith I can see Salem's golden spires, rising above the hills of our celestial Eden, and the ransomed of the Lord returning and coming to Zion, with songs and everlasting joy upon their heads. What a day that will be, when the way-worn pilgrims shall have the privilege of ranging the hills of paradise, holding in their hands palms of victory, and a dazzling halo of glory surrounding their once suffering bodies. My brother, we shall soon be there, if faithful.

Bro. JOHN TAYLOR writes from Wilbraham (Mass.), under date of January 31st, 1848:—

DEAR BRO. HIMES:—For a long time we have desired that the bread of life should be broken to us by some good minister of the gospel, who preaches the coming of Christ as it is revealed in the Scriptures of truth. We were blessed with this privilege last Friday and Saturday evenings, Jan. 28th and 29th. It appeared almost like another wonder in heaven to have the Advent doctrine preached here, although there are some here now who were believers in '43 or '44, but who have since fallen back a little. Bro. I. Adrian preached on Friday evening from Dan. 10:21—"But I will show thee what is noted in the Scriptures of truth," &c. He spoke about two hours, reviewing time from five or six hundred years before Christ to the present. The discourse was an excellent one, and riveted the attention of every one as he went along, proving the fulfillment of every prophecy, (and also the inspiration of the Scriptures,) from history to the present time. On Saturday evening he preached on the three woes and the resurrection, from Rev. 8th chapter, commencing with the latter part of the 13th v. This discourse took in the whole of the 9th chapter. He brought forward history to prove that the first and second woes are past. We had good audiences each evening, and what is better still, we have reason to believe that much good was done.

Bro. A. C. WILLEY writes from New Lyme (Ohio), under date of January 17th, 1848:—

DEAR BRO. HIMES:—I have been a constant reader of the "Herald" for eight years; I consider it to be the best religious paper I ever read. I admire it both for the Bible doctrine it inculcates, and for the Christian spirit with which it is conducted. May the Lord help you to persevere in a straight-forward course in doing the will of the Lord.

I read of your Advent meetings with satisfaction, and wish that I might have the privilege of being with you. I am all alone here, and have no Advent preaching. I am surrounded with temporal millionaires, who believe that swords will be beat into ploughshares, and spears into pruning-hooks; that wars will entirely cease among nations, and that all people will be governed by the law of Christ, before his second advent.

I wish some good Advent brother would come this way, and give a course of lectures in this place. I think they would result in good.

## 34 The Pilgrim almost home.

ARRANGED BY N. BILLINGS.

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Sister MIRIAM BECKLEY writes from Berlin (Cl.), under date of December 25th, 1847:—

DEAR BRO. HIMES:—We prize the "Herald" very much,—more than I can express; and as I believe in the efficacy of prayer, I feel confident that God will sustain you, and shield you from all harm, until your work is done; for there are many prayers offered at a throne of grace in your behalf. And I feel this day to render thanksgiving and praise to my heavenly Father, that he has spared your life, and kept you from wandering into bye and forbidden paths.

I have been reading this day the 15th and 19th Lectures of our dear Bro. Miller. I wish that all would read them with minds open to conviction, for I think they would see that he has described our day, and the doings in our world at this time. Those Lectures convince me that he was called of God to be an expounder of his word. I hope that all who have been benefited by the labors of that venerable servant of God, will continue to pray for him that he may receive a double portion of God's blessed Spirit in his declining days. He needs the sympathy and prayers of his Christian friends, and I trust he receives them. I have received my last "Herald," and read Bro. Miller's letter. O, how my soul feels for him. Do write often to him, and help him by your counsel and prayers. His case is not a solitary one, for I have reason to believe that many of God's dear children are now buffeted by Satan like as he is. O that we all may have the faith of Abraham, and hold on to it with all the patience that he did, and continue thus to do unto the end of our pilgrimage, that we may have a part in the first resurrection.

Bro. EZRA SHEPHERD writes from Melvin Village (N. H.), under date of January 26th, 1848:—

DEAR BRO. HIMES:—I confess that the "Advent Herald" is a welcome messenger to my family, and has been for more than seven years; and probably will be as long as it continues its present course. May it continue to breathe the spirit of Jesus in its columns, and baffle all its foes; and when its managers "rest from their labors," may "their works follow them."

It is a general thing with me, when I first open the paper, to see the appointments, and especially, of late, to see if you in particular have come to the conclusion to have a meeting in our town. We have long desired it, and we think we have a right to expect it as well as others. Souls in this place are just as precious in the sight of the Lord as those elsewhere. We are friends to the glorious Advent cause, and look for the second coming of Christ, the resurrection of the righteous dead, and the changing of the righteous living, and hope to be gathered to the mount of God, where there will be no need of any one to give light on the glories that are laid up for the people of God. Then the Lord God and the Lamb will be the light of the glorious city that is coming down from God out of heaven, to be the resting-place of the saints. Dear brother, blow the trumpet in Zion: Christ will soon come.

[We have many urgent calls from all parts of the country. We hope to obtain more help soon, so that we may be able to answer such calls to a greater extent.—Ed.]

Bro. I. ADRIAN writes from Palmer Three Rivers (Mass.), under date of January 25th, 1848:—

DEAR BRO. HIMES:—I returned home this morning from Middletown, Ct., and Square Pond. The church in the former place has been distracted with almost a thousand views, but they have strength left yet. They have been almost entirely forgotten by our preachers of late. The meeting at Square Pond was excellent. Sinners have been converted, and great interest manifested on the part of the public. A number have been able to see the truth.

## MILLENNIAL HARP.

Then he talks of the flowers, the unsullied stream, That flows through the Paradise of God; And he longs to wake from life's troubled dream, To walk those golden streets abroad.

He is weary and sick of this world's rude strife, And pants for a holy, peaceful clime; To glow with the vigor of endless life, And be compass'd no more by the bounds of time.

His eye is fixed on the world to come, He walks by faith through this vale of care; And oft inquires as he draws near home; With anxious heart, "Are we almost there?"

They bid him look at the charms of earth, At the boasted trophies man doth rear; To enter the giddy halls of mirth— But ah! I how vain do they all appear.

For he's had an earnest of those joys Which the righteous alone can ever share; He turns with contempt from these earthly toys, And fervently asks—"Are we almost there?"

He is waiting to hear the trumpet sound, And to meet his Saviour in the air; The day-star dawns—soon with joyous bound, He can say indeed—"We are almost there!"

Letter from the Church in Jamestown (N. Y.), under date of January 24th, 1848:—

DEAR BRO. HIMES:—You may wish to know how we stand, as Adventists, in reference to your course and the "Herald." We can say, that we probably know better how to sympathize with you in your trials than some Advent churches farther East. We have known what it is to meet some of the influences against which you are contending. We have been satisfied of the evil influence of certain professed Advent papers on the minds of many Adventists, before and since the suspension of the "Morning Watch," in New York. We have long wondered at your silence on those points which you have lately met in Christian frankness. As a church, we have tried to meet these influences, and have not bidden God speed to everything that has assumed the Advent name. It is astonishing that a paper like the "Herald," after aiming all its artillery against sectarianism, should, at the same time, wield all its influence to divide the brethren, build up sectarianism, and still seem to be ignorant of it. The Adventists here are unanimous in approving of your course in regard to other Advent papers, and we pledge ourselves to stand by you and the "Herald," while you take a Christian course in meeting those unholy influences, and in advocating those doctrines for which the "Herald" was originally designed. We are also unanimous in requesting a visit from you in your tour West; and inasmuch as we have not had quite our share of your personal labors, in consequence of our location, may we not expect an appointment for a course of lectures from yourself and Bro. Hale? Yours truly, (In behalf of the brethren.) A. A. PARTRIDGE, S. SHEARMAN.

Bro. E. CROSBY writes from West Hawley (Mass.), under date of January 19th, 1848:—

DEAR BROTHER:—I have been looking a number of years for the blessed hope. I am not discouraged, neither do I think that I have looked in vain.—I feel as if it was my business to watch and pray the rest of my days of pilgrimage on earth.

Your welcome messenger, which comes to me weekly, gives me new strength and new life. And although I feel like a lone watcher on the house-top, yet I am constrained to say, that there are more for me than against me. So I will wait on the Lord.

Now, as I have received bountifully from your hand, I should be glad to contribute bountifully to your support in your labors of love, were it in my power. But my pecuniary means are very limited, and I feel unable to do anything by money; but such as I have I will give unto you—my prayers. I feel that I have no claim on you for another paper; and should you deem it proper to stop it, I think I can be profited by reading my old ones over again. But if you should continue to send the paper, I shall not let it lay long in the office, as long as I can get money to pay the postage.

Sister H. FAZAN writes from Paterson (N. J.), under date of Jan. 9, 1848:—

DEAR BRO. HIMES:—I rejoice that through the abounding mercy of God you are enabled to persevere in your undeviating course in the cause of truth. Thank God you have nothing to fear, though Satan, with all his agents, both visible and invisible, array themselves against you and the truth you advocate: they can neither harm one or the other. No doubt, the feeling and sentiments of the poet are yours, when he prays

"Give me thy strength thou God of power, Then let winds blow and thunders roar; Thy faithful witness will I be, 'Tis fixed I can do all through thee."

We esteem the "Advent Herald" a priceless treasure. What so calculated to comfort, animate and

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invigorate, as the doctrine of the Advent! Seeing, then, that we look for such things, I feel it important so to live, that I may be found of him in peace, without spot and blameless. I fully assent to St. Paul's declarations; that however profound our knowledge, great and various our gifts, without love they will avail us nothing in the day that shall try every man's thoughts. Yours in the hope of soon seeing Jesus.

Bro. H. STINSON writes from Gardiner (Me.), under date of January 25th, 1848:—

DEAR BRO. HIMES:—I am glad to see your appointments for another tour in Maine. Your recent visit to this section of the State will not soon be forgotten. Your course in avoiding all questions of "doubtful disputation," and confining yourself exclusively to the great principles of our faith and hope, meets, so far as I have learned, with entire approbation. And while your clear and triumphant defence of these principles was "meat in due season" to all that love the appearing of Jesus, it did much also to stop the mouths of gainsayers, and to convince the candid among your hearers, that the cause you advocate is too well sustained by sound argument and plain Bible testimony to be easily upturned.

God bless you, my brother, and give you strength to go through the land. These great principles need to be everywhere urged and defended; and while you adhere to your present position, many hearts will go with you, and the God of Abraham will be your shield, and your exceeding great reward."

Bro. CHARLES DOW writes from South Stratford (Vt.), under date of January 1st, 1848:—

ELDER J. V. HIMES:—SIR:—I often hear it said, that you are making money out of poor, simple-minded Adventists, and that you know better than to believe and publish as you do the coming of Christ at the door. If I believed these slanderous reports, your paper would be the last I should desire. But having reasons to believe you an honest man, and worthy of the confidence of all Christians looking for the second coming of Christ; and believing you to be a servant for Jesus' sake to all the saints scattered abroad, and especially of the poor, I would add my testimony in favor of the "Advent Herald," and the course you have pursued while in perils among false brethren, and in the time of the greatest excitement that this generation has witnessed. I pray for your prosperity, and implore the blessing of heaven to rest upon you, that you may still give meat in due season, so as to strengthen the things that remain and are ready to die.

## Obituary.

"Blessed are the dead who die in the Lord."

DIED, of laryngeal consumption, Jan. 10th, Mrs. PAMELIA GALE, of New York city, aged 20. In this stroke of Providence, Bro. Gale is bereaved of an affectionate partner, and Bro. and Sister Vanwinkle of an amiable daughter. Her name will sound familiar to many friends who have visited this city, and received more than "a cup of cold water in the name of a disciple," at the hospitable house of her parents. Her brain was so much affected, that but little was learned of her feelings in her last hours, save in one of her lucid intervals, when she said that she knew her physician had no hope of her recovery, and that she was resigned to go. Her appearance previous to her sickness was more subdued and contemplative than usual; and if the placidity of her features after death were any indication of the state of her mind in her last moments, it must have been "calm as a summer's eve." May life come out of this death. I. E. J.

DIED, in Leicester, Mass., at the house of Dr. Dugan, Jan. 1st, 1848, aged 91 years and three months, Miss NANCY RAWSON, daughter of the late Edward Rawson, Esq. She was born at Mendon in 1757, and moved to Leicester in 1777, about the time the Jews went away. She was a woman of sound mind; her judgment in the affairs of life was accurate. She was of highly correct and elevated sentiments, both moral and religious. All who knew her valued and esteemed her. During the last years of her life she was so broken down with age and disease, as to be, at times, unconscious of what was passing. When asked if she was ready to go, she replied, "I hope I am ready to go. Life is as sweet to me now as it ever was." She had outlived all her relations except one niece. May her death be a warning to us to be prepared to go, whether suddenly, or after a long continued sickness. She was followed to the grave by a few of the members of the church to which she had for a long time been attached, and by which she will long be remembered. C.

DIED, in North Danville, Vt., on the 7th of Jan., of typhoid fever, after a sickness of six days, Bro. OBEL SHATTUCK, aged 46. In the death of Bro. S. we have sustained an almost irreparable loss. He was one of those whom I trust will hear the plaudits, "Well done, good and faithful servant; enter thou into the joy of thy Lord." He was an affectionate husband, a tender parent, and a sincere and devoted Christian. He was kind to the poor, an ornament to the church, and a living witness of the truth of the religion which he had for many years professed. He has left a wife and seven children to mourn his loss. A sermon was preached by the writer from Luke 19th, latter clause of v. 15th. B. REYNOLDS.

Danville (Vt.), Feb. 4th, 1848.



The *Montreal Herald* records the death, on the 19th ult., of the Hon. James Reid, ex-Chief Justice of the Court of King's Bench, in Canada.

We have received the January number of the above work,—it being vol. 1, No. 1. It appears in an octavo pamphlet form of 60 pages per number, and as far as the mechanical execution is concerned, is a handsome periodical. Its theological character is of course the antipode of our views; but under the direction of Professor BUSH it will be an able, and to those who believe with him, an interesting monthly. In conducting it, the editor says:—"We know no reason for refusing a hearing to both sides of debatable topics."

J. P. Wetchee—Nos. 11 and 12 are received.  
R. Jackson—It was not received. We have credited you and M. A. Starr to 378.  
B. Ives—It was received, and paid to 352, but as you did not give the State, we sent to Bangor, Mo. We have sent the back Nos.  
Esther Graves—As you have not received the paper, which has been sent to Williamsburg for the last two years, we now mail it to Whately, where your letter is post-marked. The \$2 paid Mr. H. was not received. He has not visited Boston, to our knowledge.  
E. S. Ladd—We sent a bundle to you on Tuesday, per Thompson's Express.

Shipman (on account); John Clague, 332—each \$5.—S. Hill, v 14—\$6.—H. Reynolds (six copies), 332—\$10.





"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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David's Lamentation over Saul and Jonathan.  
2SAM. 1:17-27.  
Shine! shine! is the beauty  
Of lovely youth;  
On yonder high places,  
The battle is lost!  
The mighty are fallen:  
O, let not the word  
In Gath or in Ashdod  
Ever be heard!  
Philistia's daughters  
Would loudly rejoice;  
The uncircumcised foe  
Would lift up his voice,  
On Gilead's mountains  
Let no dew descend;  
No fruitful rain fall,  
Or ripen corn bend!  
The shield of the mighty  
Is cast away there—  
The shield of King Saul,  
As a vile thing it were!  
From the fat of the mighty,  
The blood of the slain,  
Did Jonathan's bow,  
Nor Saul's sword turn again.  
So pleasant in life,  
And united in death—

quote only one or two references, but these will sufficiently vindicate it. Perhaps you are aware that the Church of Rome has made the frequent objection, that we Protestants are indebted to her decision, for the possession of the Apocalypse at all. They say, the Apocalypse was not admitted by that church by any public act, or by any synodical decision, till the fifth, if not the sixth century. But if this be true, instead of proving that the Church of Rome has great credit, it rather reflects upon her the greatest discredit—for it shows how sleepy that church must have been, how blind her vision, how forgetful of her duties, seeing that she failed to recognize as canonical a Divine book during six centuries in succession. Does it not also show, how much more trustworthy is private judgment than ecclesiastical decisions, when fathers and writers, and doctors saw the inspiration of the Apocalypse, and pronounced it to be Divine, while the Church of Rome did not know that it was part of the Sacred Canon at all? For instance: Ignatius, one of the earliest of the Christian fathers, who lived in the year 107—that is, just ten years after John wrote the Apocalypse—quotes several passages from this book, thus proving it was in existence in his day. Polycarp, a father and martyr, who lived in the year 108, when he was brought to the faggot to be consumed in the flames, offered up the prayer used in the eleventh chapter of the Book of Revelation, at the seventeenth verse—"We give Thee thanks, Lord God Almighty, who was, and is, and is to come." After him, Irenaeus, whose name is associated in import with peace, and whose writings contain some beautiful appeals on its behalf, quotes portions of the Apocalypse, and adds the interesting statement, preserved in the writings of Eusebius, that John wrote it at the latter end of the reign of Domitian, when in exile at Patmos. Justin Martyr, who lived in the year 140—that is, forty-three years after the Apocalypse was written, not only read it, but wrote an explanation of it. And Eusebius, in the fourth century, and Jerome, the most learned of all the Latin fathers, likewise quote it as a portion of the inspired Record, and record their reflections upon it. It is, however, only just, to add, that some divines of the fourth century rejected the Apocalypse, on the ground that it contained, as they alleged, prophecies of what they erroneously believed to be a carnal Millennium; just in the same way as some Christians still argue, that the Bible cannot be God's Word, because it contains truths that cross their prejudices, or lays on them duties which they decline to fulfil, or unfold, the mere outward drapery of stupendous mysteries, which angels cannot soar to, and which the human imagination cannot of course comprehend. But to argue in this way is to argue most illogically. The divinity of the book rests upon its own basis; the explanation of the book is to be decided on just and proper principles.

Apocalyptic Sketches. No. 1.

BY REV. JOHN CUNNINGHAM, D.D.  
(Continued from our Last.)  
"The Revelation of Jesus Christ, which God gave unto him to show unto His servants things which must shortly come to pass; and he sent and signified it by His angel unto His servant John: who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."—Rev. 1:1-3.  
The time at which the Apocalypse was written, was about the year 97. John was banished to Patmos by the Emperor Domitian; and if we had no other evidence that it was during the reign of Domitian, we have it in the fact that he was the first Roman Emperor who adopted that mode of punishment. But John's banishment from his earthly home lifted him nearer a heavenly one. He was condemned and banished by a king that died, that he might be favored, and comforted by "the King of kings," that liveth and reigneth forever. An inner radiance was poured into his spirit, that more than compensated for his external night. God thus gives His people in all their trying circumstances compensatory elements. In the history of His church, He often makes afflictions beautiful, by weaving through them the rainbow of His mercy and love. He thus made barren Patmos a scene of manifestation of far richer glories than Tabor. He can make the tents of Mesekh and the tabernacles of Kedar repose in a sunshine more glorious than ever fell on the towers of Salem. God's Shechinah often illuminates the desert. Daniel beheld in Babylon bright visions he saw not elsewhere; John, in Patmos, saw a glory he never witnessed in Jerusalem; John Bunyan, in his lonely prison, had dreams and visions, approaching in their purity and splendor to apocalyptic scenes; and Martin Luther, during his confinement in Wartburg, translated the Scriptures, and had the enjoyment of a freedom and repose to which thousands outside were strangers. It is the heart, not the house, that makes home. And thus, while the afflictions of God's people abound, their joys abound also. The cloud that is darkest, is fringed to their eyes with beams of celestial lustre, and crushing calamities unbosom by degrees their latent mercies; and those who have been in the deepest affliction, have been the first to exclaim, each as he emerged from its depths—"It was good for me that I was afflicted."  
This book has been recognized as canonical in every age of the Christian church. I will

stand it, in a reverent and prayerful spirit—that is blessed. Lay aside the presumption, that dictates as eternal truths its own hasty conclusions; but do not give up the prayerful study and perusal of the book, on the very vestibule of which the Spirit of God has written—"Blessed are they that read and hear the words of this prophecy." Far be it from me to conceal, that there is an awful and a solemn anathema pronounced upon all who shall attempt to subtract from, or add to "the things that are written in this book." At the close of it it is said—"If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life; and out of the holy city, and from the things which are written in this book." This is an awful announcement, which ought to solemnize the mind of every student of it: but if it be perilous to misinterpret it, can it be safe not to read it at all? Would not the legitimate conclusion be, not to lay it aside, because there is an anathema on him who perverts it; but to open the book, and diligently study it, and pray for the Spirit of God to enlighten our minds, and lead them to a sober and true exposition, and then we shall be lifted from the anathema that descends upon the wilful misinterpreter, and shall be placed under the blessing that lights on him who reads and understands it?  
I regard this book, not as a dark and inexplicable hieroglyphic, which it is humility and duty to leave unopened, but as a light that shines on the dark and troubled waters of time—those waters over which the church of the redeemed is ploughing her arduous and perilous way; not like a light upon the stern, leaving useless brilliancy in her wake, but a light upon the prow, showing before the beacons it is our safety to avoid, and the course it becomes our duty to pursue, till that day break upon the waste of waters, when the great Pilot himself shall enter into the vessel, and say to the stormy waves around it—"Be still," and guide her to a haven of perpetual peace.  
Now while I feel that there is much, in the past history of the interpretation of this book, to make us cautious and prayerful, I still think there is nothing to warrant neglect. Poor Edward Irving, (one of the most gifted minds; but awfully—all but fatally shipwrecked,) it is true grafted upon this book the most extravagant and monstrous delusions; and because he left behind him explanations as unsound as mischievous, it is argued, that we should not attempt to study and understand where so gifted a genius has failed. But it seems to me that misinterpretation in the past, instead of being a reason for neglect, is only a new reason for more prayerful and earnest efforts after just and proper interpretation for the future. Abuse is not certainly a reason against use; past error in the pursuit of truth does not make future success impossible; and may it not be true, that the failures of former expositors shall prove the surest pioneer of success on the part of those that follow? Every ship that is wrecked in our channel serves to show to succeeding navies the safe course they are, thereafter to pursue. It is thus that the failures of gifted minds who have preceded us as interpreters, will help us to make nearer approximation to a clear exposition of that beautiful and holy book, which the Spirit of God has written for our learning. If the people would study the Revelation more, their ministers would be likely to indulge in fancies less. It is because you know so little about the book, that ministers have been suffered to make so many misinterpretations of its meaning. Study well its history and contents, ponder prayerfully its predictions,

and your knowledge will be the best check upon the imagination of the minister. Light in the pew necessitates light in the pulpit. The Bible in the hands and hearts of the people is the surest guarantee for truth from the lips of the preacher. I know that some excellent Christians entertain the notion, that their personal salvation is all they have to do with. Far be it from me for one moment to under value the necessity of a deep and solemn interest in our personal acceptance before God. What shall it profit a man if he should be able to explain all the mysteries of the prophets, or gain the whole world, and inflict on his soul that loss which never can be retrieved? But, my dear friends, while this is true, and ought to be felt to be true, are we to forget that there is an end even higher than the safety of the soul—not indeed in reference to us, but in reference to God? The glory of God is the end of the universe, and ought to be the first aim of intelligent creatures. If I address members of other communions, let me lay before you a piece of splendid philosophy, as well as true theology, by telling you the first question and answer contained in the catechism which our Scottish children are taught from their earliest infancy: "What is the chief end of man?" Not, to save himself; that is not said. "The chief end of man is to glorify God, and to enjoy Him for ever." We are called on to consult the glory of God first, our salvation next. Yet it is in the pursuit of the former that we never can lose the latter. And whilst, therefore, our personal acceptance before God is an essential thing, which no interest can be a substitute for, which no duty can supersede, we must recollect that if God has revealed a book to evolve His glory, it is not for man, surely not for a Christian, to say—"I have no interest in that glory, nor shall I take any part in making the meaning of the mysteries which reflect it intelligible to others."—  
[To be continued.]

That Wonderful Book—The Bible.  
BY REV. J. N. DANFORTH.  
It is pure from all exaggeration. Nothing is overstated in point of doctrine or of fact. All truth is presented with its appropriate evidence, and is strictly coincident with the analogy of nature. If the eternal purpose of God touching the salvation of his people is herein vested with a high and holy sovereignty, we find that same principle manifest in all his dealings with men. If the delineations of the depravity of men are strong, and to the superficial observer highly colored, they never transcend the bounds of truth, for the truth meets us through the whole train of our own experience, and in every just observation which we take of individual character. If the oracles of God have established a connection between certain means and ends, a similar connection holds good in the ordinary affairs of men—in the moral and natural world. If the grand doctrine of mediation pervades this book, it is equally conspicuous in the history of civil society. If it be the keystone of the spiritual arch, it is also the bond of human relations. Who is a stranger to substitution—to intercession? Who ever lived without the aid of his superior or fellow? For which of us has not some one suffered, planned, prayed, wept, or died? Have you not had a father, a mother, an elder brother, a sister, friend? I appeal to the labors of the departed—to the anxieties of bosoms on which the cold earth now presses—to the treasured tears of affection once bestowed on you. In all this we discern the image of that deep-toned benevolence—that all-sacrificing love, which constituted the chief element in the character of heaven's Mediator. It is not



a dream of fiction. It is a reality. There cannot be exaggeration. All is just, harmonious, sublime.

In all other systems which have claimed the faith of men as spiritual and immortal beings, we find confused theories, distorted views, false assumptions, and aggravated fictions. Like the great sheet let down to earth in the vision of Peter, they are full of wild, monstrous and cruel things. How unlike the holy mantle of revelation, let fall by the great Prophet of the church, her ornament and her glory!

This book is clear from all PREJUDICE. It pronounces no random judgments on men or things. Its author, enthroned above all the selfish passions, and petty interests of mortals, himself essentially true, could have no temptation to deal otherwise than in the most sincere and unprejudiced manner. Prejudice is blind, hasty, unteachable, impervious to argument, and impatient of contradiction. It praises without knowledge, and condemns without discrimination. The reverse of all this is the demeanor of Truth. She asks for light, insists on deliberation: weighs arguments, and calmly proceeds to conclusions: withholds no deserved commendation, and inflicts no undeserved censure. Such is this Book. It dwells in the light. It has a transparent soul. No mist of prejudice hangs on its pure pages. It nowhere represents man as more or less than he is. It declares that he was created in the image of God, a noble and exalted being. But it withholds not the painful truth that he is fallen: that the gold is become dim; it is the statement of a fact hateful to God, humiliating to man.

The Bible is free from the arts of Oratory and the flowers of Rhetoric. I do not mean that it is not eloquent, for never book so spake; it abounds in the eloquence of thought, of argument, of description and of emotion. But I mean that it does not seek it as an end, or as a display. The subjects are too grand, the thoughts too weighty, the motives too solemn, and the threatenings too awful to admit of oratorical flights. There is nothing here to amuse the fancy; no design merely to captivate the imagination. The imagination is indeed called into exercise, but it is within the limits of the field of truth. When the aspirations of the soul are directed towards heaven, it is with a license to conceive all it can of its untold glories, while it is in no danger of reaching and comprehending the reality. Simplicity and sublimity being the strongest elements of the most exalted eloquence, in this book it is found. Sincerity and earnestness, being other elemental qualities of a true eloquence, do pervade this volume. Persuasion, not as an art, but as the instinctive soul of divine truth, is part and parcel of the inspired system.

This book makes no display of Science. Scientific men did not write it: scientific terms are not to be found in it; no aim in science was had by its authors, and yet it perfectly harmonizes, not only with science as it was, but as it is. All the developments of science do but confirm the Bible system. The most truly learned have been believers.

No professed biographers are here written. The spirit and power of biography are exhibited in an eminent degree. The force of example is everywhere recognized, but the thing is done rather by sketches, than by full length portraits; rather in scattered fragments, than in complete forms. There is indeed an immense variety of individual character, but it is not in the foreground of the picture, nor concentrated at one particular point on the holy canvass. Its tints are rather sprinkled over the whole surface. Where is the biography of Moses written? where that of Joshua? of Israel? of Paul? of Peter? of John? of Balaam? of Ahab and Judas? Yet who has not a distinct, individualizing conception of their respective characters? Who does not see that moral excellence and moral turpitude could not be better represented? That in no way so effectual could the loveliness of virtue and the deformity of vice be set forth? Such embodiments of moral qualities are always most impressive—powerful to attract or to deter. With such illustrious models of meekness and of boldness, of holy courage, unshaken faith, enduring fortitude and triumphant devotion, who would not be animated? Who could be careless? Who could be slothful? Who would not be a follower of them who through faith and patience inherit the promises? With such atrocious examples of wickedness glaring upon us, who would not be warned? Yet the good among all these are not the subjects of eulogy. The biographer does not praise them. He dares not give utterance to his own partial

sentiments in the august presence of the Spirit. Nor does he censure and condemn. If so permitted, how could Luke or John restrain their indignation at the baseness of Judas? Nor is even the character of Christ himself a finished portrait, with well proportioned lights and shades, designed and drawn by the pencil of the professed artist. There are the actions of his life—the sentiments of his heart—his various emotions in different situations—all stated as matters of fact, but who amongst his most devoted disciples and enthusiastic admirers, presume to lift the voice of commendation? Not even that disciple who reposed on the heart of Jesus—the beloved John—is permitted to give vent to his feelings, nor to overstep the rigid limits of historical narration. Whom he loves most, he praises least; but then if he interweaves none of his private sentiments with his public narrative, it is that the great Subject of that narrative may stand forth the supreme and the sublime Mediator between God and men.—N. Y. Evang.

### My Saviour.

BY JOHN EAST, M. A.

LAMB.

MY SAVIOUR is "the LAMB of GOD, which taketh away the sin of the world." (John 1:29.) Did not fallen but penitent Adam have a view of his promised deliverer under this name, when he shed the blood of his first sacrifice in Eden, and knelt beside its consumed flesh on the altar of atonement? It is highly probable, that the first creature of this lower world, which tasted death, was one of the firstlings of the brute creation, from the newly-created flock that had strayed in joyful security, over the lawns of Paradise. With the unblemished fleece of that spotless victim were "our primal parents clothed." (Gen. 3:21.) They were significantly taught by him who, doubtless, condescended to explain the types of mercy, that they might look for atonement and righteousness to the Lamb of God—to Jehovah, incarnate in the woman's promised seed. What other object met and rejoiced the eye of Abel's faith, when he was kneeling at the accepted altar of burnt sacrifice, and when he breathed out his soul into the hands of the Saviour in whom he believed, beneath the murderous blows of a brother's hand? (Gen. 4:4-8; Heb. 11:4.)

If the morning and evening sacrifice of a lamb was instituted at the fall, and was continued uninterruptedly on some altar or other raised by the Lord's people, in that sacrifice alone, three millions of lambs assisted the faith of believers, before John the Baptist exhibited to view the grand antitype. All that perfection of atoning virtue, which was shadowed forth in the careful selection of lambs for the Jewish altar, was fully displayed in Christ; and the prophetic circumstances of their slaughter, whether for the altar or for the paschal table, were fulfilled in the affecting particulars of his death.

May the Christ-revealing Spirit engage my soul in frequent, deep, and delightful meditation on this grand turning-point of its deliverance from eternal death,—that I was "not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb, without blemish and without spot." (1 Pet. 1:18, 19.) How complete was the atonement which Jesus made for my guilt! How perfectly free from blemish, and from defiling spot, must be the soul that is washed in that "precious blood"! Joyful assurance,—it "cleanses from ALL sin"! (1 John 1:7.) My soul, "dost thou believe on the Son of God?" (John 9:35.) Art thou looking to the Lamb of God? That look of faith transfers all thy guilt to his past sacrifice, and confers on thee his everlasting righteousness. The church—the soul that has been redeemed by a Lamb thus unblemished and spotless, must be itself without spot, in the sight of divine justice. That justice is satisfied with the sacrifice of "the Lamb, slain from the foundation of the world," (Rev. 13:8) and is therefore necessarily reconciled to the soul which is interested in the spotless offering.

In turning over the prophetic pages of the Apocalypse, I am struck with the prominence given to this name of my Saviour, in all that is said of the future periods of the church militant and the church triumphant. When I behold my Saviour, I shall immediately recognize the sacrificial marks of the slain Lamb. (Rev. 5:6.) He is adored and praised by the heavenly hosts themselves, as "the Lamb that was slain." (Rev. 5:12, 13.) The great object of dread to the reprobate multitude, in the day of account, will be "the wrath of the

Lamb." (Rev. 6:16.) To Christ, under this character, the white-robed host in glory are to look for all their bliss, (Rev. 7:9, 10, 14, 17) having overcome their great adversary, and gained the palm of victory, through his blood. (Rev. 12:11.) The light of his presence and glory is to be the never-setting sun of the heavenly world (Rev. 21:23); and the full tide of everlasting happiness to the millions of the saved, is to flow from the throne of "the Lamb." (Rev. 22:1.) O my soul, wilt thou not give up all things, to be numbered with them "who follow the Lamb whithersoever he goeth"? (Rev. 14:4.)

### Beauties of the Scriptures.

The following admirable address was delivered at the anniversary meeting of the New York Bible Society, by the Rev. Dr. DUBBIN, of the Methodist Episcopal Church:—

"It has been said that history is philosophy, teaching by example. But how much more truthfully it may be said that the Holy Scripture is religion, teaching by examples. The truth of profane history may sometimes be reasonably doubted, because the writers might, err as to facts, even with the best intentions, while many of them sat down to write falsehood to please a nation, to flatter a prince, or serve a friend. But the Author of the Bible cannot be charged with ignorance or partiality.

The Holy Scriptures, then, may be regarded as teaching by example. I am the more careful in the enunciation of this proposition because the Holy Scriptures have been invested with mystery—have been described as so pure, so elevated, so far beyond the reach or comprehension of men, that many persons have learned to regard them as scarcely giving a practical illustration of what man ought to do.

There is no position in life, however humble, however elevated, that does not find a beautiful and forcible illustration in *this actual history of man, the BIBLE*. Here we have example without theories—that peculiar element which gives zest to what are called romance novels, the light literature of our day. Why does the press pour out its vast numbers of trashy literature, read in almost every house in your city? It will not do to say that the whole people who read them are corrupt. Men of sense, of morals, of religion, read them. The only reason is this:—that whether true or false, they profess to detail actions that men and women have done, and thought, and felt, and said. And it is because they present human beings acting, that they have this power over the human mind.

Now, every thing that is captivating in action, or critical in circumstances, that awakens a tragic influence, that can arouse and lead on the human heart, is recorded in that book as having actually taken place. Why, then, should not the world receive the heavenly story—the record of human actions, under the approbation or disapprobation of God? And I regard the New York Bible Society with peculiar interest, because they propose to present that record to the thousands of people who, from their circumstances and education, and habits, are unable to reason out splendid speculations and great theories in religion and morale, but who can see the beauty of religion in the single acts of individuals recorded in that book.

There are moments in the life of every man when he feels the need of resting upon, and confiding in, some unseen power. Such a moment comes to every man, at some stage of life or other. In this respect the life of Abraham is one of the most romantic histories ever written. He heard the voice of God, bidding him to go to a distant country; where, was not told him; it was to the westward; that was all the information given him.

As he sat at his tent door one night, God called to him, and bid him look abroad and count the stars in the sky, that beautiful sky into which I have looked, where the stars are multiplied to the imagination—to old and childless Abraham, whose wife too, was well stricken in years, God said, "Thy seed shall be as the stars of heaven." And Abraham staggered not. His faith was strong; his footstep firm; he took his staff and went forth, not knowing whither he went. Is there no lesson in this?

If we ask for an example of meekness and magnanimity, we turn to Moses, than whom no nobler example ever lived upon earth. See him with the glory of the greatest kingdom, and the crown of Egypt laid down at his feet, and the only inheritor of that throne desiring, asking, begging only to be called his mother!

But Moses found it was not compatible with his duty to God, and he "chose rather to suffer affliction," &c. Is there any magnanimity like that on record? And yet you find that narrative in a book that *must* be true in every part of its history. Look at his meekness. The people of Israel, misled by spies who had no courage to be honest, rebelled; and the anger of God was kindled against them, and he said to Moses, "Let me alone, that I may consume them, and I will make of thee a great nation." But Moses besought the Lord for them, and said, "Nay, Lord, for then the Egyptians will say that thou wast not able to bring them into the Promised Land. I will not consent to dishonor thee." No well-instructed youth can have read that story without feeling his young soul grow larger and better. Is there any tale in romance equal to it?

But some will say, the Bible is a private book; it gives no narratives illustrative of public life. Sir, there are nowhere illustrations of public life, equal to those found in the Bible. If you want an example of integrity in a magistrate, read the history of Samuel. God was opposed to giving the Israelites a king, (and though I do not know that we are to understand thereby that God is opposed to all kings, I do not remember that he has said anything in their favor,) and he told Samuel to anoint Saul; Jehovah taking care that Samuel should remain his Prime Minister. When Samuel was one hundred years old, he came to the door of his tent, blew a trumpet, and at the signal, all the people gathered around their venerable magistrate.

And what wanted Samuel? There was no invasion, no plague nor evil in the land, no revolt or outcry of the people. When silence was obtained, Samuel arose—"I am old," said he, "and my head is grey. I am about to go the way of all the earth. I have directed your affairs for ten years, and I am about to step into the grave. Whose oxen have I taken, or whose asses? Of whom have I taken a bribe among you? Let him speak, and I will return him four-fold." And there came up an answer from that multitude, "Thou hast wronged no man—thou hast injured no man." And he turned and said, "God is witness, and ye are witnesses." And they repeated, "We are witnesses." And yet you say the Bible has got no life in it—no elements of action! You who say so have not read the Bible.

Would you see the other side—the reverse of the picture. Look at Absalom. He was a goodly and beautiful young man. But he was ambitious, and for forty long years he stood at the gate, when the king was in the palace, and when any one came to the king for justice, Absalom took him aside and said to him, "I wish I were judge in the land, then would I do justice to you. I see your cause is right," &c.; and thus did he for forty years. If you go to the political meeting of your own country, you will find Absalom at the door—the demagogue who will put his arm round your neck, like Absalom, who kissed those who came to the gate, and said to them, "I wish I was judge in the land." It is the voice of the demagogue every where, and has the same effect. The tools of Absalom were tempted to make him judge. But there was a God above the demagogue of Israel, as there is a God above the demagogues of America, and all demagogues of every country.

Then, there is a beautiful picture of sorrowing David—"O, Absalom, my son, my son"—words at which, in an oratorio, you have wept again and again. Is it not most natural? If you ask for examples of pure, ardent, devoted friendship, no classic story produces anything equal to the history of David and Jonathan. Of deep, yet refined and delicate devotion and love! What romance ever equalled the story of Ruth and Naomi? The painters have not yet done painting it. Ruth is the embodiment of every thing that is true and elevated in the female character.

The world is cheated by the devil in this matter! He keeps them away from reading stories of more absorbing interest than any other book affords."

### Arianism and Socinianism.

"In an assembly of the presbyters of Alexandria, the bishop of that city, whose name was Alexander, expressed his sentiments with a high degree of confidence, maintaining, among other things, that the Son was not only of the same eminence and dignity, but also of the same essence with the Father. This assertion was opposed by Arius, one of the presbyters, a man of subtle turn, and remarkable for his



eloquence. Whether his zeal for his opinions, or personal resentment against his bishop was the motive that influenced him, is not very certain. Be that as it will, he first treated as false, the assertion of Alexander, on account of its affinity to the Sabellian errors, which had been condemned by the church; and then, rushing into the opposite extreme, he maintained, that the Son was totally and essentially distinct from the Father; that he was the first and noblest of those beings, whom God had created out of nothing, the instrument by whose subordinate operation the Almighty Father formed the universe, and therefore inferior to the Father, both in nature and dignity. His opinions concerning the Holy Ghost are not so well known. It is, however, certain, that his notion concerning the Son of God was accompanied and connected with other sentiments that were very different from those commonly received among Christians, though none of the ancient writers have given us a complete and coherent system of those religious tenets which Arius and his followers recently held."—*Mosheim Eccl. Hist., Harper's Ed., v. i. p. 124.*

Socinianism originated with Faustus Socinus, the sum of which is thus expressed by Mosheim, v. ii., p. 150:—

"God who is infinitely more perfect than man, though of a similar nature in some respects, exerted an act of that power by which he governs all things; in consequence of which an extraordinary person was born of the Virgin Mary. That person was Jesus Christ, whom God first translated to heaven by that portion of his divine power which is called the Holy Ghost; and having there instructed him fully in the knowledge of his will, counsels and designs, he sent him again into this sublunary world, to promulgate to mankind a new kind of life, more excellent than that under which they had formerly lived, to propagate divine truth by his ministry, and to confirm it by his death. Those who obey the voice of this Divine Teacher, shall one day be clothed with new bodies, and inhabit eternally those blessed regions, where God himself immediately resides. Such, on the contrary, as are disobedient and rebellious, shall undergo most terrible and exquisite torments, which shall be succeeded by annihilation, or the total extinction of their being."

### The Divorce of Josephine.

BY REV. JOHN S. C. ABBOTT.

[Concluded from our paper of February 5.]

The next day after the public announcement to the imperial Council of State, of the intended separation, the whole imperial family were assembled in the grand saloon of the Tuileries, for the legal consummation of the divorce. It was the 16th of December, 1810. Napoleon was there, in all his robes of state, yet careworn and wretched. With his arms folded across his breast, he leaned against a pillar, as motionless as a statue, uttering not a word to any one, and apparently insensible of the tragedy enacting around him, of which he was the sole author, and eventually the most pitiable victim. The members of the Bonaparte family, who were jealous of the almost boundless influence which Josephine had exerted over their imperial brother, were all there, secretly rejoicing in her disgrace. In the centre of the apartment there was a small table, and upon it a writing apparatus of gold. An arm-chair was placed before the table. A silence as of death pervaded the room, and all eyes were fixed upon that chair and table, as though they were the instruments of a dreadful execution. A side door opened, and Josephine entered, supported by her daughter Hortense, who, not possessing the fortitude of her mother, burst into tears as she entered the apartment, and continued sobbing as though her heart would break. All immediately arose, upon the appearance of Josephine. She wore a simple dress of white muslin, unadorned by a single ornament. With that peculiar grace for which she was ever distinguished, she moved slowly and silently to the seat prepared for her. Leaning her elbow upon the table, and supporting her pallid brow with her hand, she struggled to repress the anguish of her soul, as she listened to the reading of the act of separation. The voice of the reader was interrupted only by the convulsive sobbings of Hortense, who stood behind her mother's chair. Eugene also stood beside his mother in that dreadful hour, pale, and trembling like an aspen leaf. Josephine sat with tears silently trickling down her cheeks, in the mute composure of despair. At the close of this painful duty, Josephine for a moment pressed her handkerchief to her weeping eyes

—but instantly regaining her composure, arose, and with her voice of ineffable sweetness, in clear and distinct tones pronounced the oath of acceptance. Again she sat down, and with a trembling hand took the pen and placed her signature to the deed which forever separated her from the object of her dearest affections, and from all her most cherished hopes. Scarcely had she laid down her pen, when Eugene dropped lifeless upon the floor; and he was borne to his chamber in a state of insensibility, as his mother and sister retired.

But there still remained another scene of anguish in this day of woe. Josephine sat in her chamber, in solitude and speechlessness, till Napoleon's usual hour for retiring to rest had arrived. In silence and in wretchedness Napoleon had just placed himself in the bed from which he had ejected the wife of his youth, and his servant was waiting only to receive orders to retire, when suddenly the private door to his chamber opened, and Josephine appeared, with swollen eyes and dishevelled hair, and all the dishabille of unutterable agony. With trembling steps she tottered into the room—approached the bed, and then irresolutely stopped—and burst into an agony of tears. "Delicacy—a feeling as if she now had no right to be there—seemed at first to have arrested her progress; but forgetting in the fullness of her grief, she threw herself on the bed, clasped her husband's neck, and sobbed as if her heart had been breaking. Napoleon also wept while he endeavored to console her, and they remained for some time locked in each other's arms, silently mingling their tears together." The attendant was dismissed, and for an hour they remained together in this their last private interview, and then Josephine parted forever from the husband she had so long, so fondly, and so faithfully loved. As Josephine retired the attendant again entered, and found Napoleon so buried in the bedclothes as to be invisible. And when he arose in the morning, his pale and haggard features gave attestation to the sufferings of a sleepless night.

At 11 o'clock the next morning, Josephine was to leave the scene of all her earthly greatness, and to depart from the Tuileries forever. "The whole household assembled on the stairs and in the vestibule, in order to obtain a last look of a mistress whom they had loved, and who, to use an expression of one present, carried with her into exile the hearts of all who had enjoyed the happiness of access to her presence. Josephine appeared, leaning upon the arm of one of her ladies, and veiled from head to foot. She held a handkerchief to her eyes, and moved forward amid silence, at first uninterrupted, but to which almost immediately succeeded a universal burst of grief. Josephine, though not insensible to this proof of attachment, spoke not; but instantly entering a close carriage, with six horses drove rapidly away, without casting one look backwards on the scene of past greatness, and departed happiness."

The palace of Malmaison was assigned to Josephine for her future residence, and a jointure of about six hundred thousand dollars a year settled upon her. Here, after many months of tears, she gradually regained composure, as time scarified the wound which had been inflicted upon her heart. She heard the merry peals of the bells, and the thunders of artillery, and the shouts of the populace as they welcomed Napoleon's new bride, Maria Louisa, to the throne and the palace from whence she had been banished. She witnessed the illuminations and the rejoicings with which all France was filled, upon the birth of the long wished-for son. Napoleon continued to cherish for Josephine the most sincere regard, and though from motives of delicacy he never saw her alone, he frequently called upon her, and continued frequently to correspond with her. In all the busiest scenes of his downfall and ruin, he would seize moments to write to Josephine. And a letter from her was immediately torn open, the moment it was received, however pressing the engagements in which he was involved. And strange to say, Josephine continued to cherish for him emotions of the most ardent affection. She seemed most cordially to rejoice in the birth of his child. All her griefs were forgotten in seeing Napoleon happy. The Emperor often called, taking with him his idolized boy, who was as great a favorite of Josephine as of the father. In a letter to Napoleon, she says, "The moment I saw you enter, leading the young Napoleon in your hand, was, unquestionably, one of the happiest of my life. It effaced, for a time, the recollection of all that had preceded it; for never have I received from you a more touching mark of affection."

It was soon evident that there was no surer

way of securing the favor of Napoleon, than by paying marked attention to Josephine. She was consequently treated with the utmost deference, by all the ambassadors of foreign courts, and all the crowned heads of Europe. The household of Josephine was one of imperial magnificence. Here she reigned by the resistless magic of love. She was never known to speak a harsh word to a member of her household. When any one was sick, Josephine was ever at the bedside to cheer the sufferer. And the poor, for many leagues around, regarded her almost with adoration.

When Napoleon, separated from Maria Louisa and his child, was sent to Elba, all the warmth of a wife's tender love burst forth anew in the bosom of Josephine. She received a very affectionate letter from the Emperor. The perusal of it overwhelmed her with grief. She exclaimed, "I must not remain here—my presence is necessary to the Emperor. That duty is indeed more Maria Louisa's than mine; but the Emperor is alone—forsaken. Well, I at least will not abandon him. I might be dispensed with while he was happy—now I am sure he expects me." She immediately wrote to Napoleon, soliciting his permission to share his exile with him. "I have been on the point," she says, "of quitting France to follow your footsteps, and to consecrate to you the remainder of an existence which you so long embellished. A single motive restrains me, and that you may divine.—If I learn that, contrary to all appearance, I am the only one who will fulfill her duty, nothing shall detain me, and I will go to the only place where, henceforth, there can be happiness for me, since I shall be able to console you, when you are thus isolated and unfortunate! Say but the word, and I depart."

But care and sorrow had preyed so heavily upon her, that her health became extremely precarious. A few days after this letter was written, the Emperor Alexander, with a number of distinguished foreigners, dined with Josephine. In the evening the party went upon the beautiful lawn, in front of the house, to enjoy the favorite game of prisoners. Josephine, while striving to promote the enjoyment of her guests, took cold, and after a few days' illness, closed her eyes upon all the eventful scenes of her earthly lot. The Emperor Alexander, Eugene and Hortense, stood by the bedside of the dying Empress. All the Allied Sovereigns paid tributes of respect to her memory, and she was followed to the tomb by countless thousands, with a pomp of sorrow such as earth had seldom witnessed before. The place of her burial is now marked by a very beautiful white marble monument, with the simple, yet affecting inscription,

EUGENE AND HORTENSE  
TO  
JOSEPHINE.

### Fourth Universal Monarchy.

NUMBER X.

*Fourth Trumpet.*—"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."

This passage symbolizes the fall of the Western empire by the Heruli, under Odoacer, A. D. 476. He was the first of the barbarian kings of Italy. This trumpet marks one of the most noted events in the history of the Latin government, the final thrust which made the wound deadly. From this event, we date the transfer of the DIADEMS from the heads to the horns; and at the same time, the supremacy passes from the Roman, or "iron" dynasty, to the Romano-German, or "IRON-CLAY" dynasty. It is a mixed rule—the rule of two distinct classes of people, as widely dissimilar as iron and clay: yet this family was to continue up to its annihilation by the stone. We have now closed the reign of the pure Roman family, in our historical sketch. The reader is prepared to follow us while we detail the events in the history of the Latin government, under the domination of the ROMANO-GERMAN DYNASTY.

As we are about entering upon the history of one of the most powerful dynasties ever brought into being; and as we have given it a new name, it will be expected that we should show the propriety of the term. The metallic image (Dan. 2:33, 40-43) connected with the southwestern Europe, since A. D. 476, has furnished me with the name. The pure iron symbolizes the Roman dynasty: this will not be disputed. They continued a distinct people for nearly eight hundred years. It was esteemed a great honor to have the title ROMAN CITIZEN conferred upon one who was not born under that government.

This title was not bestowed upon the barbarians of Europe. So long as the barbarians made no conquests in the Roman empire, they were esteemed an inferior race. So far as we find no mixture, the Roman blood flowed in pure channels. We regard the image as symbolizing four purely civil governments. The mixture of iron and clay would symbolize a mixed government, resulting from the mingling of two races in one political family. What other race did thus mingle with the Roman family—whatever that race is, its symbol in the metallic image is "CLAY." We now proceed to show that that race was the GERMAN. We shall show, 1st. What nations sprang from the German family—and may be considered members of that family. 2d. That these nations did mingle with the Romans—1st. As servants. 2d. As soldiers. 3d. As allies. 4th. As conquerors.

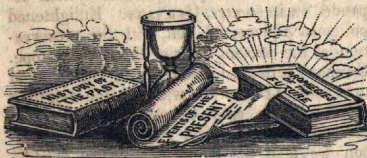
1st. What nations have sprung from the German race? For proof on this question, we quote from various historians. Murphy, in his translation of Tacitus, thus speaks of the Germans:—"The history of that country is the more interesting, as the part of the world which it describes was the *seminary* of the modern European nations: the VAGINA GERMUM, as historians have emphatically called it. Where ever the barbarians, who issued from their northern hive, settled in new habitations, they carried with them their native genius, their original manners, and the first rudiments of the political system which has prevailed in different parts of Europe. They established monarchy and liberty; subordination and freedom; the prerogative of the prince, and the rights of the subject; all united in so bold a combination, that the fabric in some places stands to this hour the wonder of mankind. Montesquieu says, the British constitution came out of the woods of Germany. The same author declares it impossible to form an adequate notion of the French monarchy, and the changes of their government, without a previous inquiry into the manners, genius, and spirit of the German nations. Much of what was incorporated with the institutions of those fierce invaders, has flowed down in the stream of time, and still mingles with our modern jurisprudence. He calls Germany the *cradle* of the British nation." Hesren, in his political system of Europe, thus remarks of Germany:—"The strength of the European political system depended on its centre, GERMANY. Enlightened policy soon perceived, that, with the preservation of the present order of things in Europe, Germany furnished *queens* for all Europe, and thus became connected with all the reigning families." He calls Germany the cradle of European Religion and Politics. From Gibbon we take the following:—"The warlike Germans, who first resisted, then invaded, and at length overturned the Western monarchy of Rome, will occupy a much more important place in this history, than Persia or Scythia, and possess a stronger, and, if we may use the expression, a more domestic, claim to our attention and regard. The most civilized nations of modern Europe issued from the woods of Germany; and in the rude institutions of those barbarians we may still distinguish the original principles of the present laws and manners. Ancient Germany, excluding from its independent limits the province westward of the Rhine, which had submitted to the Roman yoke, extended itself over a third part of Europe. Almost the whole of modern Germany, Denmark, Norway, Sweden, Finland, Livonia, Prussia, and the greater part of Poland, were peopled by the various tribes of one great nation, whose complexion, manners, and language denoted a common origin, and preserved a striking resemblance." Speaking of their invasion of the Roman empire, the same author remarks:—"The Germans, who carried with them what they most valued, their arms, their cattle, and their women, cheerfully abandoned the vast silence of their woods for the unbounded hopes of plunder and conquest. The innumerable swarms that issued, or seemed to issue from the GREAT STOREHOUSE OF NATIONS, were multiplied by the fears of the vanquished and by the credulity of succeeding ages." Western and south-western Europe is peopled by nations of German origin. The New World has been settled by colonies from western and south-western Europe. We may safely remark, that all the political world west of Russia and Turkey is under the Romano-German dynasty. We have now traced the modern nations to that race. We shall attempt, in the second place, to follow up to their origin ten primary kingdoms into which the Western Roman empire was divided. Did they not all spring from the German race? The following is a summary



of those kingdoms as enumerated by Machiavel, Lloyd, Bishop Newton, Sir I. Newton, and Bishop Mede, viz.: 1. Ostrogoths. 2. Visigoths. 3. Suevi. 4. Vandals. 5. Franks. 6. Burgundians. 7. Heruli and Anglo-Saxon. 9. Huns. 10. Lombards. 11. Alemanni. 12. Goths. These authors vary some in their lists, yet these are the names of the new nations springing up in the Western empire during the fifth and part of the sixth centuries. We shall trace their origin in the order named above.

1. *Ostrogoths*, or eastern Goths; came from the eastern part of Sweden. 2. *Visigoths*, or western Goths; from the western part of Scandinavia, or Sweden. These names were given the Goths in the third century, after their irruption into Dacia. Those who came from Mecklenburg and Pomerania, were called *Visigoths*; those from the south of Prussia and the northwest of Poland, were named *Ostrogoths*. These were from ancient Germany. 3. The *Suevi*. "In that part of Upper Saxony beyond the Elbe, which is at present called the marquisate of Lusace, there existed, in ancient times, a sacred wood, the awful seat of the superstition of the *Suevi*. It was universally believed, that the nation had received its first existence on the sacred spot. The wide extended name of *Suevi* filled the interior countries of Germany from the banks of the Oder to those of the Danube." 4. *Vandals*. "The Vandals and the Goths belonged equally to the great division of the *Suevi*." The Vandals, the Goths, and the Suevi are of the German race. 5. *Franks*. About A. D. 240, a new confederacy was formed under the name of *Franks*, by the old inhabitants of the Lower Rhine and the Weser. The present circle of Westphalia, the landgrave of Hesse, and the duchies of Brunswick and Lunenburg, were the ancient seat of the Chauci, who, in their inaccessible morasses, defied the Roman arms; of the Cherusci, proud of the fame of Arminius; of the Catti, formidable by their firm and intrepid infantry; and of several other tribes of inferior power and renown. The love of liberty was the ruling passion of these Germans. They deserved, they assumed, they maintained the honorable name of *FRANKS*, or freemen, which concealed, though it did not extinguish the peculiar names of the several states of the confederacy.

J. P. WEETHEE.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, FEB. 19, 1848.

### Sacred Chronology—

THE KINGS OF ISRAEL AND JUDAH.

(Continued from our last.)

**Jehoram.**—"Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead. . . Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem." 2 Chron. 21:1, 5. "And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign." 2 Kings 8:16.

From its being said in 2 Kings 3:1, that Jehoram of Israel began to reign in the eighteenth year of Jehoshaphat, Archbishop Usher, and others, have concluded that the fifth year of Jehoram, or Joram,—as the name is indiscriminately called,—would synchronize with the twenty-second of Jehoshaphat; and that consequently Jehoram of Judah reigned from the twenty-second to the death of Jehoshaphat, or three of his eight years in connection with his father, and but five alone. And therefore dating from the death of Jehoshaphat, they have allowed but five full years for the reign of Jehoram his son.

It has, however, already been shown, that the reign of Jehoshaphat, commencing in the fourth of Ahab, the twenty-two years of Ahab's reign would extend to the nineteenth of Jehoshaphat's, and the two years of Ahaziah's of Israel, to the twenty-first, and that therefore the first of Jehoram of Israel could not begin before the twenty-second of Jehoshaphat, which would make his fourth synchronize with the twenty-fifth and last of Jehoshaphat. Consequently the fifth

year of Jehoram of Israel would synchronize with the first of Jehoram of Judah, dating his reign from the death of Jehoshaphat.

An objection to this is found in the phrase in the text, "Jehoshaphat being then king of Judah." But this Dr. Hales affirms "is an anachronism, and an interpolation in the Massoretic text." That Jehoshaphat died before the accession of Jehoram his son to the throne, and that the eight years are to be reckoned subsequent to his death, is also indicated by the texts in 2 Chron. 21:1, 5, quoted above.

This is farther proved by another consideration:—As Jehoshaphat began to reign in the fourth year of Ahab, and Ahab reigned subsequently eighteen years, those with the two years of Ahaziah, and twelve of Jehoram of Israel, his successors, would equal thirty-four years from the commencement of the reign of Jehoshaphat to the death of Ahaziah of Judah by Jehu. To equal this period on the part of the kings of Israel, would require the twenty-five full years of Jehoshaphat, the entire year of Ahaziah of Judah, and the eight years of Jehoram the son of Jehoshaphat, reckoned from the death of his father. And, consequently, if Jehoram of Judah reigned three of the eight years of his reign during the last three of his father's twenty-five, it follows that the reigns of two of the kings of Israel must have also synchronized three years with each other. Such a supposition is unreasonable, and is not only not warranted by, but is contradictory to, Scripture. And consequently we reckon, with Dr. Hales, and others, the eight years of Jehoram of Judah from the death of his father, to B.C. 896, A.M. 3265.

**AHAZIAH.**—"And Joram [of Judah] slept with his fathers, and was buried with his fathers in the city of David; and Ahaziah his son reigned in his stead. In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign. Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem." 2 Kings 8:24-26. "Forty and two years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem." 2 Chron. 22:2.

In this last text there is evidently an error; for as Dr. Clark remarks, as Jehoram of Judah began to reign when he was thirty-two, and reigned but eight, being forty years when he died; it would make Ahaziah two years older than his own father! Dr. Clark therefore adds:—"I am satisfied the reading in 2 Chron. 22:2 is a mistake; and that we should read there as here [in 2 Kings 8:26] twenty-two instead of forty-two years." Says CALMET on this point, "Which is most dangerous, to acknowledge that transcribers have made some mistakes in copying the sacred books, or to acknowledge that there are contradictions in them, and then to have recourse to solutions that can yield no satisfaction to any unprejudiced mind?"

"And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah." 2 K. 9:29.

We read in 2 Chron. 21:18, 19, that "the Lord smote him [Jehoram of Judah] in his bowels with an incurable disease. And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases."

Being sick two years, Dr. Clark supposes that Ahaziah began to reign, according to 2 Kings 9:29, as viceroy with his father in the eleventh of Jeroboam of Israel, and in the twelfth year, according to 2 K. 8:25, his father died, and he reigned alone. It is a reasonable supposition.

"And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick." 2 Kings 8:29. "Jehu the son of Jehoshaphat, the son of Nimshi, conspired against Joram." And "Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram. . . . And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite. . . . And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. . . . When Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up of Gur, which is by Ibleam. And he fled to Megiddo, and died there." Chap. 9:14, 16, 21, 24, 27. "And the Lord said unto Jehu, . . . Thy children of the fourth generation shall sit on the throne of Israel." Chap. 10:30.

Thus were the king of Israel and the king of Judah both slain on the same day. Now as the reigns

of Rehoboam of Judah, and Jeroboam of Israel, both commenced at the same time, and those of Ahaziah of Judah and Jehoram of Israel both terminated at the same time; it follows that the sums of the reigns of the kings of Israel and the kings of Judah,—from the division of the kingdom at the death of Solomon to the death of Jehoram and Ahaziah by Jehu,—must be of equal length. That such is the result, and consequently that the time allotted for the reign of each respective king is correctly given, may be seen by adding the reigns of each as in the following table:—

Kings of Judah.		Kings of Israel.	
Rehoboam	- 17	Jeroboam	- 22
Abijah	- 3	Nadab	- 2
Asa	- 41	Baasha	- 23
Jehoshaphat	- 25	Elah	- 1
Jehoram, or	- 8	Zimri and Omri	- 11
Joram	- 1	Ahab	- 22
Ahaziah	- 1	Ahaziah	- 2
		Jehoram	- 12
	95		95

Thus from the death of Solomon to the reign of Jehu was ninety-five years, which brings us to B.C. 895, A.M. 3266.

In harmonizing the reigns of the remaining kings of Israel and Judah, we have here another era to date from where the reigns of the two kingdoms commence together.

(To be continued.)

### The Argument from Design.

An exchange paper contains the following forcible argument, from the adaptation of things to their uses, to prove the Creator must be the Great Designing Mind:—"To exhibit the whole of these wonderful contrivances would require a complete dissection of a human body. A volume might be written respecting the hand: another concerning the eye. Nothing can surpass the beauty of form, nicety of design, and perfection of execution in the eye. It is a world of wonders, and affords unequivocal evidence of being the workmanship of an Infinite Designer.—Mark its adaptation to the external world. By the simple admission of rays from the sun, an image is formed of an object on the retina of the eye, and by that means the object itself becomes known. Why an image should be formed at all, but more especially why by it an idea of the object should be conveyed to the mind, the philosophy of all past ages has been unable to explain; nor can it be accounted for except on the admission that an infinitely wise God was its maker. The heart is an instrument of remarkable parts and powers. Who can examine it and not see unequivocal marks of design—if design, then a designer. It is the centre of vitality in the human system. By its perpetual dilations and contractions, the blood, conveying nutriment, is driven into every part of the human system. The will of man has little or no control over its motions. They continue from the commencement of life till the breath leaves the body.

What shall we say of the organs of speech? Why is man the only being of all that moves on earth, capable of conversation? What but a great Designer constituted the difference between him and other creatures? Everywhere in the human frame are the most undeniable marks of adaptation of parts to constitute a whole. Not a mistake has been committed in the plan, or in the execution. We see how man's body could not have begun to exist; it did not originate itself—chance did not give it a being—it is no modification of another order of agents; whence is it? The watch before me, I know must have been the product of some artificer. To doubt it, would be violating the dictates of common sense. Shall I believe that the human frame, which is a million times more complicated than a watch, had no Artificer? I cannot; the laws of the mind will not admit it. I am compelled to conclude that it had a Maker and a Builder, and that he could have been none but an Infinite Being;—the knowledge and wisdom requisite are so great, that we can set no limits to them. Every effect must have a cause adequate to produce it; the human body is an effect—hence there must be a cause, an adequate cause; therefore God is the cause. To be the cause, he must exist—wherefore, there is a God.

As yet I have not dwelt upon man's intellectual endowments. These are more wonderful than the arrangements of the body. Intellect! Whence is it? Can it be from any other source than from God? Search for proof—it is not to be found. Intellect is an effect—every effect must have an adequate cause. No cause but an infinite God can be its cause. Nor can I account for my moral nature but by attributing it to the same source.

Man is but a single link in a chain of vast extent, of infinite extremes. From him, the most noble be-

ing on earth, is a regular series of gradations to the most simple of all animal existences. It is not, however, a series in which there is the least change. The lower orders do not ascend, neither do the higher descend. They all remain as they were originally ranked. Thousands of years have produced no alterations.

Leaving the lowest species in the animal kingdom, we enter upon that of the vegetable. Here, too, are wide extremes. The cedar rears its head to where the lightnings are at home, and the thunder drives its car—that is in one extreme; in the other we see the rush bowing before every breeze, and the moss mantling the wall. Through all this range, perfect symmetry and system prevail. Nothing is out of place. If there be a plan, and one must be blind not to see it, then also there has been a planner, and a carrier out of the plan. Who can he have been? No finite being, certainly, for such an one could not have formed and executed such a plan as we know must have been laid out and executed. The eye cannot turn in any direction without perceiving the most decisive marks of intelligent design. The more minutely the works of nature are scrutinized, the more manifest do these marks appear. Visit the mountain oak, and ask why its roots strike so deep, and why its arms extend so wide.—It replies, the latter is to inhale the air and catch the dew, and the former is to defend me from the storms and winds that would otherwise upturn me. The elephant is adapted to the climate which he inhabits. The lion is found only in countries fitted to his nature. Every climate has its own peculiar species of animals, and each animal is furnished with means of support, pleasure, and self-defence. Not an instance can be found in which a creature has been brought into existence and left destitute in any of these respects. Each understands how to procure necessary food, and each is provided with means for self-defence. The elephant defies all enemies by his great strength; the deer seeks safety in flight; the asp infuses a deadly poison; the bee is armed with a sting; the Alpine Marmot appoints a sentinel to watch, while he is in search of food, or is taking pastime on his rocky eminence. In constructing their habitations, animals display a degree of ingenuity and sagacity, which can be accounted for only by admitting that they have been endowed by an intelligent Being, who adapted them to their respective conditions. Examine the houses of the beavers, the artificial hills of the African *termites*, and the hexagonal cells formed by the bee.

There are fixed laws running through the vegetable kingdom. A limb on one side of a tree, is balanced by a limb on the other side; and this arrangement is adapted to the law of gravity. The exact harmony which characterizes all things in the world of nature, proves that there was a presiding Power, that planned and perfected the whole."

### The Labor of Publishing.

Few people have any idea of the amount of labor requisite to issue a weekly paper. In the first place, to present an acceptable sheet, much reading, study, thought, and research, to collect and arrange the most suitable matter is necessary. To do this an editor should be almost constantly employed day and night. Those who trespass on his time and patience little realize that his attempts at mental exertion during such interruptions, task his powers far beyond a much longer period of uninterrupted study. And they thus render him less able to present a profitable paper to his readers.

In the second place, the mechanical labor is very great. To get out the *Herald* we have to set up a very few less than two hundred thousand types, which have to be taken letter by letter each week from their respective boxes, and then after the paper is issued be put back again, letter by letter, to be in readiness to be set up for the next week's paper. The more fine type we use the more of these letters have to be taken and put back into their places. Thus the type in which we set our items on the last page, is called agate, and contains about three-eighths more letters to a line, than the long primer on the first page; and also as many more lines to a page, so that one column there is nearly equal to our entire first page.

The contents of a paper are, therefore, not proportioned to its mere size, but to the fineness and solidity of its type. Some may not understand the distinction between *lead* and *solid* matter. Under the editorial head, the reader will notice that the reading looks lighter than on the first page. This is effected by putting between each line a thin plate of type metal called a lead. By inserting this we are enabled to get only about three-fourths as much on a page, as without it; yet it is always customary to distinguish the matter under the editorial head in this way from the



other parts of the paper. Some, to save expense, lead their whole paper, and print with large type. If we should print our entire paper with the type like that on our first page, and lead it, we should have about sixty thousand, or about one third less type to set up and distribute each week than we now have, without lessening the size of our paper. The matter in a paper is therefore proportioned to the smallness and solidity of the type, and the size of the sheet. Our readers will thus be enabled to appreciate our efforts to give them a large amount of reading, weekly—to do which we spare no labor or expense. If a publisher will exert every nerve to prepare valuable matter, and subscribers, to enable him to circulate it; both will act in unison, and each perform an acceptable work for the cause.

#### WESTERN TOUR RELINQUISHED, FOR THE PRESENT.

—It is with deep sorrow and disappointment that I am compelled to announce to my beloved friends at the West, my inability to prosecute my intended tour. Every means have been employed to rid myself of my present indisposition, but in vain; my infirmity is becoming worse, and nothing but an entire cessation from preaching will afford a hope of my life being prolonged. In looking abroad on the ripening fields, ready for harvest, I find it exceedingly difficult to heed the admonitions of prudence, and to resist launching forth. Nothing prevents me from doing so but stern necessity. My physicians give me no liberty to attempt to preach for at least three months.

I have now served the Advent cause for eight years. During that time I have had no other interest—I have known no other; I can say with the Psalmist, "The zeal of thine house hath swallowed me up." The Lord knoweth what has been the one purpose of my heart from the first day that I saw the light concerning the Advent doctrine, and consecrated myself to its support and extension. And although I have been most cruelly assailed by avowed enemies without and within; and although ungenerous friends have given utterance to their "fears," I am, by Divine grace, enabled to say with the apostle, "It is a small thing to be judged of man. He that judgeth me is the Lord."

The future.—What is to be done? I am happy to say, that, although I am utterly disqualified for preaching at present, by an affection of the organs of speech, my health otherwise is such as not to prevent my writing, or arranging matters, so that the wants of the cause may be met.

I am now engaged in getting out a series of tracts and some charts, which will prove valuable auxiliaries to our preachers in presenting the truth, as well as to our brethren generally.

I have encouragement from Bro. Litch, and others, that they will enter the field in the spring. A plan for labor will be presented at our Conferences the coming spring, if it please God, by which the calls from the East, West, North, and South, will be attended to, so far as it may be possible to do so.

The late improvements made in the *Herald* have brought upon us a large additional expense, which was evidently demanded by the state of the cause. I expected to be able to meet this increased expense by indefatigable effort, as I have done in time past. But this expectation is now in a great measure cut off, as well as what little I have received from labors abroad towards the support of my family. I therefore call upon the friends abroad to unite their efforts to sustain us, in all that concerns the real interests of the cause of our Lord.

In conclusion, I would tender my sincere acknowledgments to my brethren and sisters everywhere for their kind and sympathizing epistles, and for their substantial support. May the Lord abundantly reward them all, at his soon expected coming and kingdom.

J. V. HIMES.

Boston, Feb. 16th, 1848.

**THE POOR IMMIGRANT.**—The Montreal Immigrant Committee have published their report for 1847, in which are embodied facts setting forth the horrible sufferings experienced by the thousands of poor foreigners who arrived that year in the British North American dominions. Those sufferings were of a nature to make men shudder, and the forcible language of the Report is by no means calculated to deaden the feelings consequent on a knowledge of them. Of the one hundred thousand persons who arrived in Canada from the British Islands, during 1847, some twenty-five thousand have died. "From Grosse Isle," says the Report, "the great charnel house for victimized humanity, up to Port Savina—along the borders of our magnificent river, upon the shores of Lakes Ontario and Erie, and wherever the tide of emigration has extended, are to be found the final resting places of the sons and daughters of

Erin—one unbroken chain of graves, where repose fathers and mothers, sisters and brothers, in one mingled heap, without a tear bedewing the soil, or a stone to mark the spot. Twenty thousand and upwards have gone down to their graves, and the whole appears to one not immediately interested, like a tale that is told."

The gravest charges are preferred against several eminent British noblemen, by whose inducements, and promises of assistance, many of their tenants were led to embark for Canada. Lord Palmerston, the present British Foreign Secretary, is especially censured for his inhumanity. It appears that his tenants "were taken from their little homesteads, where most had been born, and where they expected to end their days, under the positive assurance that they should be supplied with suitable clothing on their passage, and on their landing here, [Montreal,] should receive a certain sum of money to supply their immediate necessities, and assist them to reach their places of location—neither of which did they get, agreeably to promise. They came out in the Robert Watson. Garments were indeed given out by the captain; but in such stinted measure that it seemed but solemn mockery—for how did they land here in the month of November? Men without coats, and with but partial representatives for pantaloons. Women without shawls, or cloaks, or bonnets, or stockings, or shoes—and children with hardly a whole covering to their backs; to say nothing of their bare heads, arms, and feet.

The number of immigrants who died on their passage out, was 5000; 3389 died at Grosse Isle, 1137 at Quebec, 5662 at Montreal, 139 at Lachine, and 39 at St. John's—making upwards of 15,000 in all. Many died in different parts of the Canadas, but it is impossible to give the precise number. Many others were sent to the United States, at the expense of government. The Secretary of the Immigrant Society alone sent into the States 1552 persons.

**PUBLICATIONS, EDITORS, &c.**—A late number of the *Protestant Unionist*, in speaking of the qualifications of an editor, and the reasons of so many failures in the attempt to conduct a periodical, makes the following judicious remarks, which are not necessarily limited to that denomination:—"It is no uncommon merit to be ignorant of one's own profession, or for an editor to misapprehend the nature of periodical and newspaper literature; to be blind to the social tendencies to which it points; to overlook its suggestive character, and its aspects in regard to enlarging, quickening, and exalting the public mind. His mistaken notions of his own importance also may confound his feelings and perplex his judgment in deciding of the matter of his paper, and lead him to set an overweening estimate on his own soft and downy originals over crisp and well fabricated selections; and to pretermitt and neglect the arts of the 'chair editorial,' as collecting, selecting, abridging, sketching, etching, cutting, carving, arranging, combining, balancing, &c. &c. All which calls for taste, judgment, pure feelings, and holy affections.

In our Connection, we have far more papers and pamphlets than are needed, or are supported. The rule ought to be, 'multitudes of preachers, but few editors.' One man can preach to but few, but one editor can write for a million, and every paper or pamphlet that goes down for lack of patronage, but damps the spirit and damages the reputation of those engaged in this great and glorious cause.

In no other religious party is the editorial itch more prevalent than in ours. In no others has it showed itself more malignant or more infectious; some folks have been in the fidgets for years—and the pamphlets and papers on which, like posts, they have soothed their irritation, remind us of the mysterious portrait in the Russian Romance, that smote with madness whoever had the misfortune to become its proprietor, so that the cry ran, 'Beware how you purchase that portrait.' We neither assert nor insinuate madness of the long array of names who have lent their lustre to these papers, but which of these men does not now heartily wish that some discerning friend had timeously warned them and said, 'Beware of that paper.'

**QUESTION.**—MR. EDITOR:—Is there any thing in the Scriptures, or in the nature of the case, which prohibits Christians from taking part in the election of civil officers, say the President, or Representative in Congress, or in Parliament? It seems to me there is nothing, though I should like your view on the subject.

AN ADVENTIST.

The early Christians had nothing to do with the civil government. They were obedient to it; submitted when consistent with their duty to God. When it was otherwise, they submitted to the penalty as true and faithful men.—J. V. H.

**HEALTH OF MR. MILLER.**—We are sorry to learn by letters from Low Hampton, that Father MILLER is laboring under an affection of his eyes, now of about three weeks' continuance; which deprives him from reading or writing. He requests his numerous correspondents to continue writing to him, but they must excuse his replying to them, which he is now unable to do; but he hopes soon to meet them where the lame shall leap as an hart; the tongue of the dumb sing; the blind receive their sight; and the deaf hear. And the nearness of this cheers him, under his accumulating infirmities, and declining age.

We doubt not that a multitude of brethren and friends will feel deeply to sympathize with our faithful and devoted, but now afflicted brother; and the prayers of many saints will daily ascend to heaven in his behalf. To be deprived of the words of counsel, encouragement, and instruction which have been communicated by his pen, will be a great loss.

We intend to visit him soon, as he requests.

**BUFFALO.**—We have received a letter from the church in Buffalo, by Bro. M'Williams, in which they request that the meeting proposed in that place March 29th, on our Western tour, should be a mutual conference of the friends of the Advent cause.

As my tour West is now given up, at least for the present, of course it will not be held in connection with the contemplated meeting there. If they think best to have such a meeting, and it is in my power to attend, I shall be glad to do so, but cannot give lectures.

J. V. H.

#### The Cosmogony of the Earth.

EVENING CONVERSATIONS BETWEEN EARTH-READER AND BIBLE-READER.—ON THE CREATION.

The following conversations were held for the purpose of eliciting information on the subject of the creation; and taken down by reporters. Earth-Reader, by reading the earth, imagines that he finds evidence of the earth's age far anterior to the time assigned for it in the Mosaic record. Bible-Reader contends that no phenomena, or facts exist respecting the structure of the earth, that militate at all from the Mosaic record. To elucidate truth, and place side by side the arguments for and against the authenticity of the inspired record was the object of the discussion.

If the earth was the result of a long creative process, it would follow that the end must be equally progressive. But we who hold to its creation in six days, claim that its change will be equally rapid.

##### FIRST EVENING.

**Earth-Reader.**—All of us here this evening have arrived at the state of consciousness—we feel that we exist—that we stand out from the rest of the world of phenomena. We are ourselves a phenomena, observed by our own consciousness. Among the first subjects that arise in our thoughts are, How long have we existed? Those about us, how long have they existed? We are all agreed that it is but a short time. To prove this we need only observe what is going on around us. We have seen a great number of human beings come into existence, and pass away; but owing to the shortness of life, we can know but little of the duration of our species. We infer that all are subject to the same laws of growth, decay, and ceasing to be, at least to appearance. And all are agreed that duration here is not eternal. I would now enquire whether we know any thing of the time when our species began to be—if so, when, or about what time?

**Bible-Reader.**—All the knowledge we are possessed of respecting the origin of the human race, we find in the book of Genesis, recorded by the pen of Moses. All other conjectures on this subject are vague and misty.

**E. R.**—I must respect your faith in that Holy word, which came by inspiration; but think that information can be obtained also by studying the earth. I prefer it. True, it may be vague, if vagueness consists in having to draw conclusions by many inductions. It has been found that in the crust of the earth is written a general history of all that has been going on for ages. Going down through this crust, we read proofs of the occurrence and order of former events, if not their precise time. The existence of fossils is the principal means of proving the comparative time that animal life has existed; and the shallow depth in which human remains are found, show that man can only have existed for a short period. I do not remember the precise estimated time, I think it is not above 10,000 years. Have you any objections to this kind of proof?

**B. R.**—I agree with you, friend Earth-Reader, that the records of earth are not meaningless; that they are to be read in their place, in connection with

the records of inspiration. We are to take notice of the several classes of fossil remains, their depth, the strata in which they are found, &c. But in the records of earth, do you read aught that is counter to, explanatory of, or inconsistent with the testimony of the inspired records, respecting the origin of the human race, which the Hebrew text locates at about 6000 years previous to the present time.

**E. R.**—Do I understand you to believe that this race rose up just 6000 years ago, or as near that time as we can estimate by Hebrew chronology; and, taking this authority, do we know within a year, or ten years, the time of the origin of the human race?

**B. R.**—We may not know within a year or ten years, because several chronological links of a few years each are wanting in the otherwise continuous chain of the inspired chronology, which brings us down to the time of Cambyzes; and from this era we have the certain and unerring testimony of Astronomical records to bring us to the present time. We, however, do claim that we have the period of the Creation.

**E. R.**—What is your proof that you have the period of Creation, and what do you mean by that period?

**B. R.**—We have a continuous succession of events, with the time between each,—with the exceptions above specified,—as recorded in Scripture. By the period, we understand a circle of time to which our knowledge of chronology must extend, making due allowances for the discrepancies in dispute.

**E. R.**—As to things having remained in the same state for a long period of time, as to the constitution of the air, size of earth, &c., my arguments coincide with Bible authority. I cannot prove that the commencement of the existence of man was not at that time; and we are both agreed that it was at a comparatively recent period. Leaving this, I go back to the next question—length of time that the earth has existed. Was it only five times twenty-four hours before man came into existence? I wait for an answer from Scripture.

**B. R.**—I shall not assume that the earth came into existence at the commencement of what is called the first evening in Genesis. We read that, "In the beginning God created the heavens and the earth." Wherever that beginning was, we understand that God created all things out of nothing. Again, we read that "the earth was without form and void, and darkness was upon the face of the earth," &c. How long a period intervened from the beginning when creation was effected out of nothing, and the subsequent period when it was described as a waste, and void—whether it was five minutes, or a period sufficiently long for the earth to have passed through successive changes, is immaterial to our purpose.—That period may have been sufficiently long for the production of all the changes noted in the crust of the earth which are not accounted for by the events of the six days of the first week, the events of the flood, and the changes which have since been effected. But the time referred to when darkness thus covered the earth, we assume, according to the reading of Genesis, to be five times twenty-four hours before the creation of Adam.

**E. R.**—As to the way in which the earth was created, whether out of nothing, or otherwise, I shall not now go into that, but assume that there must have been more than five revolutions of the earth upon its own axis, between the time when darkness covered the world of chaos, and the creation of man. Before going farther, allow me to ask, Have you presented all the proof positive you have on this subject, both from and aside from the Mosaic account?

**B. R.**—The evidence on which I rely is simply the Mosaic record. What testimony have you to invalidate the letter of that record?

**E. R.**—As I before said, far be it from me to wish to invalidate a justifiable faith in that sacred record. In the deductions I bring it is not my object to attack that record, but simply the idea that people have of that record. I accept the burden of proof on the ground of stating the case as it may be read from the earth, and let the deductions interpret the record. Have you any answer?

**B. R.**—I am pleased that you admit the letter of the Mosaic record, and that we differ only in its interpretation. I therefore trust that in the progress of our discussion, you will endeavor to harmonize all Scripture with your views of creation; and also permit me to account for any phenomena on the earth's surface, by showing how it may have been produced by causes subsequent to creation; and therefore be no evidence of a pre-Adamite origin.

(To be continued.)



## Correspondence.

## Eternal Glory in View.

Ye weary, heavy laden souls, who are oppressed sore;  
Ye travellers in the wilderness to Canaan's peaceful shore;

Through chilling winds, and beating rains, and waters deep and cold,  
And enemies surrounding you, take courage and be bold.

Eternal glory is in view—we feel our Father's love;  
And all our sorrows of the way increase our joys above.

Though storms and hurricanes arise, the desert all around,  
And fiery serpents oft appear through the enchanted ground;

Dark nights, and clouds, and gloomy fears, and dragon's often roar,  
Yet, in the great Redeemer's strength, we'll press to Canaan's shore.

Eternal glory, &c.

We're often like the lonesome dove that mourns her absent mate;  
From hill to hill, from vale to vale, her woes she doth relate;

But Canaan's land is just before, sweet spring is coming on;  
A few more beating winds and rains, and winter will be gone.

Eternal glory, &c.

Sometimes like mountains to the skies black Jordan's billows roar,  
And make us weary pilgrims fear we never shall get o'er;

But when as from mount Pisgah's top we view the vernal plain,  
To fright our souls may Jordan roar, and hell may rage in vain.

Eternal glory, &c.

Methinks I now begin to see the borders of that land;  
The trees of life with heavenly fruit in beauteous order stand.

The wintry time will soon be gone, the summer soon appear;  
The glorious day is rolling on—the great sabbatic year.

Eternal glory, &c.

O! what a glorious sight appears to my believing eyes!  
Methinks I see Jerusalem, a city in the skies;

Bright angels whisper me away—"O come to glory, come!"  
And I am waiting to be gone to my eternal home.

Eternal glory, &c.

## The Prominent Bible Doctrine.

Jude 20, 21—"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ, unto eternal life."

Jude seems to have written this epistle to particularly bring to our minds the second epistle of Peter, respecting the "mockers of the last time"—to guard us against them, and to stir us up "to contend more earnestly" for what they scoff at, "the promise of the coming" of Christ—"the faith once delivered to the saints." This faith he terms "the most holy," or that belief which produces the most holiness.

To every arch there is one stone, called the key-stone, more important than any other; for without it, it can only be sustained by props. To every sun-glass there is a focus, without which it would be useless. And to every system of planets, there is a sun, or centre, without which all would go to disorder. So with revealed truths; there is one great, crowning truth, without which all the others would be lost to us.

Let us turn, then, to the faithful Record, and see what truth produced more holiness with "holy men" of old, than any other. Paul, all will admit, became very holy, so that he could exhort us to follow him as he followed Christ; and he informs us in Phil. 3: 7-11, that the truth, which led him to cast away all things, and count them but dung, was the hope of being raised out from among the dead. This case is a very clear one; but there are many. In Luke 14: 13, 14, the Saviour requires a deadness to this world which but few ever attain unto; and the only motive which he presents to lead to it, "recompense at the resurrection of the just."

What was it that nerved Abraham's arm to raise the deadly steel over the son of promise? "He believed that God was able to raise him from the dead." What held Job from cursing God, and made him hold fast his integrity? The faith that his "Redeemer lived, and would stand upon the earth at the latter day;" and that he should then "see God in his flesh."

But the time would fail me: I will therefore turn to the whole line of "holy men" of old as given by Paul in Heb. 11th, every one of whom wrought wonders, and despised deliverance, "that they might obtain a better resurrection." "The recompense of the reward," was alone found able to induce Moses to "choose affliction with the people of God."

Again. This faith formed the ground of the strongest appeals, both with Christ and the Apostles. Does Christ wish to console his afflicted flock, he assures them that it shall be but "a little while" before he "will come again and receive them to himself." Does James wish to comfort the oppressed? He assures them that "the coming of the Lord draweth nigh." Does Paul wish to stir up the saints to "cast off the unfruitful works of darkness?" He assures them that "the night is far spent," and that "it is high time to awake out of sleep." Does he wish to draw the Thessalonian brethren from error on time? He beseeches them "by the coming

of our Lord Jesus Christ, and by our gathering together unto him." Does he wish to impress Timothy with faithfulness? He charges him "before God, to keep the commandment without spot, unrebukable, until the appearing of our Lord Jesus." Does Christ wish to comfort seventy millions of martyrs? "Surely I come quickly." And John responded in behalf of all the heirs of a "crown of righteousness," "Amen. Even so, come, Lord Jesus."

John declares that this crowning truth produces the highest state of holiness attainable in this life, making the believer in it holy, even as Christ is holy. 1 John 3:2, 3. Notwithstanding he had witnessed the glorious scene on Tabor, and once in Patmos had mistaken a glorified prophet for the Lord, he says, that "it doth not yet appear what we shall be."

"No one has ever yet conceived, or can."

How good is God; how great, if good, is man." But he says that we know all respecting it that we are capable of understanding. But we know that when he shall appear, we shall be like him, for we shall see him as he is. Or as Paul says, "Our vile body shall be made like his most glorious body."—And every man that hath this hope in him purifieth himself, even as he is pure.

This crowning truth, instead of detracting from the first Advent, gives to it its chief importance. But for the crown, the cross would be of no avail. It is like the mariner's compass, which, while it points steadily to the north pole, equally indicates the south.

Improvement.

1st. We see from this subject, that saving faith is founded upon the promise of God, and is not a mere emanation of joy, nor a freak of fancy.

2d. We see also from this subject the importance, both as ministers and members of the body of Christ, of having our own hearts fully sanctified by this truth, that in speaking and exhorting, we may speak out of the abundance of the heart, and give to it the importance which God has attached to it in the system of revealed truth. Men who make any other question the question of this age, or of any other age, would, if they had the solar system at their disposal, put the sun in the orbit of Mars, and Mars in the center of the system.

The devil cares but little how splendid or extensive you build the arch, if you will put an inferior stone for the key-stone; for he well knows that you will, in the end, only have the more splendid ruin. How absurd and monstrous would it sound in any of the appeals, or instances of sanctification, above referred to, to substitute a belief in Judaism, the sleep of the dead, or probation after the Advent! This great truth once delivered to the saints, was sustained by them for about three centuries, "and did not go wholly into disrepute until the full establishment of the Papacy." So says Bishop Newton. "This truth alone had the power to sunder the sectarian bands which bound us to our various sects; and it alone has power to hold us together. Multitudes have before believed in all the theories which some are now so anxious to exalt among us, without making them any better than the other sects. As said a brother from New Hampshire the other day, 'I believed in the sleep of the dead some twenty years ago, and afterwards was convinced to the contrary; and I do not think that it made me a better or worse man. But when I embraced the Advent, it made me a new creature.'"

"Blessed is that servant whom the Lord, when he cometh, shall find giving meat in due season." "He that hath ears to hear, let him hear." How would Paul's injunction in Heb. 10: 25 read, as a practical one, to substitute anything in the place of "the day approaching." If it will not be criminal, let us try it.—But exhort one another, and so much the more as ye believe the outward Jews are to return.—But exhort one another, and so much the more as ye believe the dead will be eternally unconscious.—But exhort one another, and so much the more as ye believe that the heathen will have probation after the judgment! If he had said, Bewilder and confuse each other in the last generation of time, in proportion to your belief in those things, he would have been extensively obeyed.

Soon will the Saviour come with the light of a thousand suns, and then shall every man stand or fall to his own master. Time's career is closing; and what is done for the eternal state, must be done quickly. Yours waiting for the Advent.

I. E. JONES.

New York, Jan. 9th, 1848.

## Remarks on Rev. 20: 4, 5.

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

Some have been exceedingly puzzled to make this passage sustain their theories, and correspond with their views of other scripture. Some derive from it the doctrine of a spiritual resurrection, or a resurrection of spirits, and a spiritual millennium. Others, to avoid this, conclude that because the word soul, in scripture, often signifies the whole person, that it must have this meaning here. A glance at the language in connection will dispel such an idea. If John had said he saw the souls which were beheaded, it would have been clear that he meant persons, as Peter did when he said, speaking of the deluge, "Eight souls were saved by water." 1 Pet. 3: 20. John says, I saw the souls of them—"of whom?" Of the persons beheaded. The word "souls," as here used, cannot mean persons, but something pertaining to persons. When we speak of the hands at work on a building, or in a field, we mean the persons; but when we say, My hand, or, My foot, we do not mean our whole body, but one of its members. And when we say the hand of one beheaded, we do not mean his person. With the same propriety I

speak of my soul, without including my whole person, and also speak of it as one of the parts of myself. So when John says, "I saw the souls of them that were beheaded," it does not convey the idea that he saw their whole persons. My opinion, I think, is sustained by the text, that he saw them in their separate, or dead state, before they lived, just as he had seen them, on a previous occasion, under the altar.—Rev. 6:9. Then they were waiting for deliverance, and crying to have their blood avenged on those that dwell on the earth; now their time of deliverance has come—their little season of rest under the altar has ended.

That he saw them while dead, is farther evident from the same verse, which says, "And they lived,"—showing that the vision had progressed from their dead state,—and the 5th verse, which says, "The rest of the dead lived not again," &c.—which shows that the souls were first brought to view as a part of the dead. For what sense would there be in saying, that "the rest of the dead lived not," unless there were some of the dead that did live, who had before been shown as dead. After having introduced them to us in their dead state, he says, "They lived and reigned with Christ a thousand years." And he adds, "This is the first resurrection."

How did these souls live? as naked or unclothed? or as in their proper bodies? I assume the latter, and will present my evidence. Christ says, Rev. 3: 21,— "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am sit down with my father in his throne." The saints are to commence their reign in connection with Christ on his throne, after they have overcome, even as he also overcame, previous to taking his seat with the Father on his throne. Hence if we can ascertain how Christ overcame previous to taking his seat with the Father, we may learn how the saints are to overcome previous to taking their seat with Christ.

After Christ was risen from the dead, he appeared unto his disciples, and said, "All power is given unto me in heaven and in earth." Matt. 28: 18. He had attained a degree of power above that of any other being save the Father. In Eph. 1: 19-21, we are taught that when Christ was raised from the dead, the Father set him at his own right hand, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. From these, and similar passages, we learn, that Christ, after his resurrection, was elevated to the right hand of the Father, where he now sits, himself a conqueror, making intercession for us, that we may obtain a victory over the world, and be raised from the grave triumphant, clothed with immortality, to be seated with him on his throne. For confirmation of what is here stated, see the following passages:—Phil. 1: 8-11; Col. 2: 8-15; Rom. 14: 9; Heb. 2: 14; 1 Pet. 3: 22; Mark 16: 17; Acts 7: 55, 56.

It follows, that, as Christ overcame and sat down with His Father on his throne, when he was raised from the dead, so also the saints shall overcome, and sit down with Christ on his throne, when they are raised from the dead. This being true, the idea of the saints reigning in their dead or unclothed state, must be unsupportable. So that the saints who have died cannot sit with Christ on his throne without a bodily resurrection. I am not aware that the Scriptures speak of any resurrection of the dead (I mean the bodily dead—not the morally dead), save a bodily one, or a resurrection of the person that died. If it be true, then, "the first resurrection" in the text must denote a bodily resurrection,—a re-clothing of the spirits which John saw,—of those who were beheaded, that they might reign with Christ. The time of the commencement of this reign indicates the nature of the first resurrection.

"When the Son of man shall come in his glory, and all the holy angels with him, before him shall be gathered all nations: and he shall separate them one from another as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25: 31-34.) This is said to all the saints,—those who died previous to his coming, and those then living. For the apostle says, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent [go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first [that is, before the living are caught up]; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4: 14-17). Thus, at the coming of Christ, the righteous, both dead and living, will meet him, and ever after be with the Lord,—obtaining a fulfilment of the promise, "I will come again and receive you unto myself." (John 14: 3.)

Paul, when about to depart this life, exulted in the prospect of the crown which he, with all that love Christ's appearing, will receive at his coming. (2 Tim. 4: 8.) And Peter says, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. 5: 4.)

Thus, the reward of the righteous is called "a crown of life," "a crown of righteousness," "a crown of glory," and is invariably connected with the resurrection of the saints, and the kingdom of our Lord Jesus Christ. Previous to which no saint can be crowned, or can reign.

"In hope of that eternal crown,  
I now the cross sustain,

And gladly wander up and down,  
And smile at toil and pain.

"I'll travel on, secure from fears,  
'Till my Deliverer come,  
And wipe away his servants' tears,  
And take his exiles home."

CHAS. T. CATLIN.

West Troy (N. Y.), Feb. 1st, 1848.

## Letter from Bro. J. Litch.

DEAR BRO. HIMES:—My long silence has not been on account of my want of interest in the subject of our blessed hope; but from a fear that I should add to the already great distraction which exists among us.

I have one sure anchor to my soul, in a theoretical sense: it is, that Jesus Christ is the Seed of David and of Abraham according to the flesh, and is heir to their inheritance and dominion;—that he has gone away, and in "a little while" will come again. This is conclusively proved to my mind, by the passing away of the four great empires to the last end of the fourth. I say last end of the fourth, because the bondage of the Jews, whose scourge Rome has been, is broken, even in Rome itself. The Pope is in as critical a position (and nearly the identical position) as Louis XVI. of France was at the breaking out of the French Revolution. Comparing the scourge raised against him, and the burden departing from the shoulder, and the yoke from the neck, of the Jews, with Isa. 10: 25-27, I am constrained to believe that it is the last end of the fourth empire. It reads thus:—

"For yet a very little while, and the indignation shall cease, and mine anger in their destruction. And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing."

I have never entertained a doubt that the prophetic periods will be understood before the end, and that clearly. But I cannot rest on any data less strong than we had in 1843, as the basis of a theory on time. It is matter of deep regret with me, to see my brethren labor to build up a theory of the ending of the 1290 and 1335 days, by endeavoring to fix a date for only one end of the period. For instance; after fixing on 1802 as the time when the concordat between Napoleon and the Pope took effect, and concluding that the 1260 and 1290 days, or years, end there, they do not stop to ask, how the date for their commencement is to be fixed. The truth is, there is no event of a strongly marked character from which to date, which will end either period there. Yet no argument can be sound, and worthy of confidence, which is deficient in that point. And it is still more difficult to fix on events for date, if we remove one year further forward, and end the 1290 days in 1803. My idea is, that it would be far better to wait until clear light breaks on us, than to build up theories on conjecture, and grope on in darkness. Events of a marked character are to be looked for every day; and, indeed, they are transpiring around us, and especially in the old world. The providence of God will develop events which will give us light, as soon as he sees it necessary for us to have it.

We live in fearful times. The rapid strides of Popery, the world over, the organization of infidelity against Christianity of every form, in Switzerland and throughout Europe generally, are all indications of a coming storm. Our Saviour had a strong view of these views when he said, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all those things which shall come to pass, and stand before the Son of man."

Close by our Shepherd's side, we are safe; while there, we may boldly say, the Lord is my helper, I will not fear. What can man do to me? The blessed truth of Christ's speedy coming and reign on earth is as dear as ever to my heart; and I rejoice in proclaiming the cheering truth. It gives me the greatest pleasure to hear of the steady onward progress of the Second Advent faith, where it produces its legitimate fruit, purity. For every one that hath this hope in him, purifieth himself even as he is pure.

You have the prayers and sympathies of the church in this city and its vicinity, in your trials and labors. The "Herald" is a welcome messenger to many, and they look for it as earnestly as they do for their daily food. Yours in hope of the kingdom.

## Letter From Bro. J. Pearson, Jun.

DEAR BROTHER:—I employ the first favorable opportunity to express the feelings of gratitude I enjoyed in examining and perusing the first number of the enlarged volume.

The vignette on the preceding four volumes I never fancied. It was so complex, that it appeared blotchy and clumsy. But the whole arrangement of this leading is beautiful. The style of the name is pleasing to the eye, yet plain; and the vignette quite simple, yet very expressive. The change in the vignette and motto is in good taste. The former was the ascension of Christ, this is a miniature representation of that kingdom for which we are so fondly looking. After passing through our severe disappointments, and many trials, the motto now is, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ."

Its general order is not inferior to any religious periodical published in this country. Our brethren are exceedingly pleased with it. This extra effort will secure you many new subscribers, and the brethren throughout the land will appreciate such praiseworthy devotion to the cause of truth.

The "Advent Herald" yet lives, and will live, to send forth weekly its pure streams of wholesome, in-



intellectual, soul-stirring truths, if the name continues to express the character of the paper. The doctrine of the speedy Advent made us a distinct people;—it has been, now is, and will continue to be, the question with us, unless we prove unfaithful to our trust. Some begin to learn one fact, and that is, that you have nailed that flag at mast-head, and are determined to make all other doctrinal points of controversy subordinate to that. Pursue this course, not deviating to the right nor to the left, and depend upon it, you will be sustained. The brethren will have one paper wholly consecrated to this cause. The "Herald" will not disappoint our expectations.

We have ascertained the number among us who are not able to pay for the "Herald," and have voted to subscribe for them as a church, and desire it may come in their own name, as their own paper. The church do this with the greatest pleasure, and now we have the satisfaction of knowing, that all our worthy poor are permitted weekly to enjoy the sweet repast with which this weekly visitor comes laden. It seems to me that our churches generally will adopt this benevolent plan. Is it just that a brother or sister should be deprived of this great blessing, because they are poor, as it regards this world's goods, if it lays within our power to meet this expense for them? Certainly not. Is it just to cast this heavy tax upon the "Herald," and by thus doing, curtail and cramp its usefulness, in some measure, at least, if we can ourselves share this burden with but very little inconvenience? Certainly not. Think a moment. Suppose we have one poor member to every ten; the expense will only be about eleven cents each one!—a trifle hardly worth mentioning. Yet, small as it is, individually, the result is of great importance. 1st. The office is at once delivered of a heavy load. 2d. The "Herald" will at once receive an addition of several hundred paying subscribers. 3d. All our poor brethren and sisters will receive a paper eminently qualified to instruct, strengthen, and encourage them on their toilsome pilgrimage to the kingdom of God. And 4th, which is not the least, "Thou shalt be recompensed at the resurrection of the just."

Newburyport (Mass.), Feb. 8th, 1848.

#### Letter from Bro. H. S. Burchard.

DEAR BRO. HIMES:—I have lately been reviewing my file of Advent papers, from January, 1843, up to the present time. In looking over the history of the Advent movements for the past five years, I find much to admire and love, and much that sickens and makes sad the heart of every child of God, that is sincerely praying, "Thy kingdom come."

Who that ever had the love of God shed abroad in the heart, and by the Spirit's influence in the light of the Scriptures, could view the harmony of God's plan of salvation, clustering around the interesting events of the resurrection from the dead, and the coming of the Son of man in the clouds of heaven? Who, I would ask, would not rejoice in the evidences which for five years past have been presented, and are daily accumulating, of the speedy consummation of the Christian's hope, and the final establishment of the everlasting kingdom? When we turn over the pages of the faithful "Midnight Cry," the "Watch," and the "Herald," how are our hearts saddened in reading the solemn exhortations, the sound and Scriptural reasons of brethren who, a few years ago, went forth, at the sacrifice of reputation, property, and all, and fearlessly heralded the approach of the bridegroom, and warned the inhabitants of this sin-cursed earth of speedy judgment. Then were labors blessed, and souls were converted to God, and a saving influence felt over the land. But, alas! may I inquire, Where are they now? are they now in the field? is their influence now felt? or have they given it to those who deride our hope, and say, "Where is the promise of his coming?"

In answer to some of the above inquiries, I need no information respecting the whereabouts and position of some them. There are still others whose writings I have read with pleasure and profit from whom I have heard nothing of late; it would cheer my heart to know they were still holding on to the truth. Where is —, who was an instrument in the hands of God of opening my eyes to search into the prophetic Scriptures? Where are —, —, —, and —, [these have all turned aside.—Ed.] and a host of others whose reasonings shall be coeval with time? Are they giving that prominence to the subject of the coming of the Lord that they should in view of the light they have received? Will they be enabled in that day to say with a faithful apostle, "I have fought the good fight, I have kept the faith, I have finished my course, and shall now receive my crown?" Notwithstanding all discouragements I rejoice truth will prevail. God's message is the same, and a few tried veterans remain to proclaim this truth to dying sinners. I remain yours, in Christian love.

Hamilton (N. Y.), Feb. 1st, 1848.

#### Detached Thoughts.

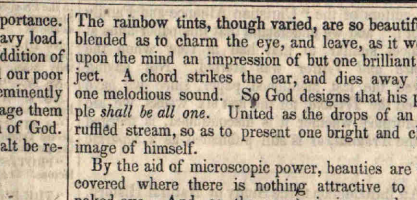
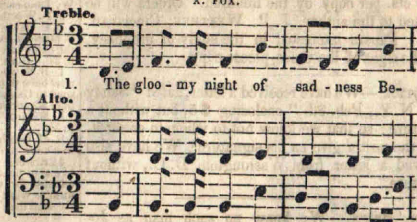
The books of the Old and New Testaments may be thus compared. The former is like the eastern sky at break of day. Many brilliant hues are there. And it is rich with promise.—While the latter is as the full orb, bursting forth in all its splendor, in which are concentrated the light, heat, and glory, of earth.

How delightful is harmony in the natural world!

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### Welcome Day.

A. FOX.



By the aid of microscopic power, beauties are discovered where there is nothing attractive to the naked eye. And, as the power is increased, successive and multiplied beauties are seen, until the mind is almost overwhelmed by a sense of their wondrous beauty and infinity. Thus the believer, when searching the Scriptures under the influence of the Spirit, makes discoveries that were entirely hidden when guided only by his own reason. A single truth, at every view displays additional beauties, and fills his soul with rapture.

Like cold water in a burning desert, are the promises of God in an hour of trial.

A. C. J.

Bro. SAMUEL C. BERRY writes from Portsmouth (N. H.), under date of Feb. 6th, 1848:—

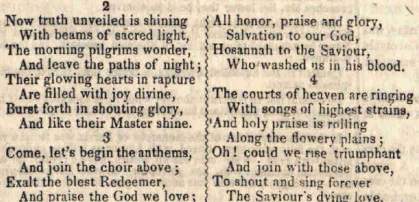
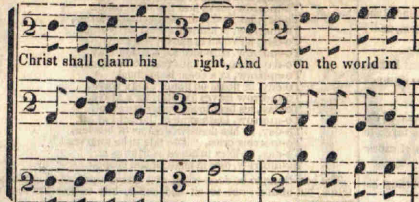
DEAR BRO. HIMES:—God has suffered the enemy death to enter into my family once more, and take my two youngest children. On January 24th, Emily Marilla died, aged about five years. She was an only daughter, and was a very bright and interesting child. Her sufferings were short—only thirty-six hours in duration—but very severe. February 3d Marcellus Fleming died, aged two years and seven months. His sufferings were also very severe for about twelve days, when God saw fit to take his spirit. We mourn the loss of their company, "but we sorrow not as others which have no hope." The funeral services were attended by Elder E. Philbrick. I said that God had suffered the enemy to enter into my family. Six years ago last September, when I was unconquered to God, he took an active little son, aged two years and four months. As I stood looking on the little boy, and saw him fall asleep in Jesus, I wished my case was as well as his. Two or three months from that time I gave my heart to God. Blessed be his name. Five years ago last September we had another bright little son taken from us, aged about six years. I often say to my companion, that there are now four cords to draw our affections stronger to the heavenly country. I feel that God has been with me in this last affliction. O what a blessed hope the Christian's hope is, to know that these little ones, and all that have fallen asleep in Jesus, will God bring with him. I believe that that day is at hand. My prayer is, that God will keep me, with all his people, spotless and blameless unto his coming and kingdom. O, how good it is to feel willing that the will of the Lord should be done, and to trust in his blessed word. O, how good is the word of the Lord.

Bro. REYNOLDS writes from Danville (Vt.), under date of January 25th, 1848:—

DEAR BRO. HIMES:—I am still laboring in the vineyard of the Lord. Several backsliders in this place have lately been reclaimed. My prayer is, O Lord, direct my heart into the patient waiting for Jesus. I fear lest I shall get impatient, when I realize that we are in those perilous times spoken of in Scripture, and many are departing from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy. It is not an uncommon thing to have a professed brother or sister come along preaching the advent of Christ at hand, and then declare that all that constitutes a man an Adventist is for him to believe in definite time. "Exclude that," say they, "and we are no more Adventists, but are patterning after the churches." Others are whispering around, "Bro. Himes is making money." &c.—I do not mention this to discourage you, but to advise

### MILLENNIAL HARP.

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you of the fact, that we have learned by experience how to sympathize with you when in perils among false brethren. O, sweet is the promise, that "these light afflictions, which are but for a moment, will work out for us a far more exceeding and eternal weight of glory." Well might they be called light, compared with an "exceeding and eternal weight of glory."—The human mind is too weak to comprehend the blessings awaiting us. Eternity alone will unfold the things that God has prepared for them that love him. May we therefore forget those things which are behind, and press forward. It is the reward we want, and the reward we shall have, if we finish our course. Keep the faith, fight the good fight, and with Paul we shall receive a crown at that day, with all those that love his appearing.

Bro. BUTLER IVES writes from Bangor (N. Y.), under date of February 1st, 1848:—

There are about twenty in this place who meet together on the Sabbath, and some evenings, at the house of Bro. Reed. They are strong in the faith, and are endeavoring to keep their garments pure, in order that they may be ready for the coming of the Son of man. A number have been converted in our little meetings within the past year, some of whom yet stand firm. Bro. Ingraham and Southerland are now laboring in the north part, where some souls have been converted, and a number of backsliders reclaimed. Truly the field is large, but the laborers are few. I perceive by a recent "Herald," that Bro. S. Chapman intends visiting St. Lawrence County; cannot he come as far as Malone? I want to see him very much; we used to labor together some in Connecticut. If he, or any other ministering brother, should come, inquire for Wm. Reed, or for Mrs. Butler, at Bangor.

#### Extracts from Letters.

From Hope Factory Village (Pa.), Feb. 6th, 1848.

DEAR BRO. HIMES:—I am heartily glad that you suggested the idea of my visiting this village. The prospect now is good, I assure you. The house in which we hold our meetings is filled to overflowing with a people who pay the best of attention. Your brother is exerting a blessed influence in this place. There are a few souls that have been converted, and among the rest your brother's eldest son, a boy of 13. The Advent truth is as mighty now as it ever was, if we will wield it in faith and love for God and souls. \* \* \* The meetings in Providence and North Scituate were blessed of God to my soul, and I trust to many. I expect to continue my labors here a number of days, and I expect to see the glory of God in the salvation of souls.

I. R. GATES.

From Schenectady (N. Y.), February 5th, 1848.

Bro. HIMES:—May you be able to continue the "Herald" until the Master comes: for it is well calculated to keep our faith directed to things not seen, which are eternal, and to look for the blessed kingdom of our Lord and Saviour. I pray, let the set time to favor Zion come. The ministry and the church are looking for the Achan that seems to be in the camp, and appear unable to find it. I verily believe they overlook it by passing by the fact of their shutting their doors against the Second Advent doctrine, refusing the blessed light of the precious gospel of the kingdom at hand.

Wm. B. SCHERMEHORN.

From Bristol (Vt.), January 31st, 1848.

The Advent cause is rising in this place, and there appears to be a steady increase of feeling. We are anxiously looking for the things that shall come upon the earth. May the good Lord bless you in the ministry, as he has done in time past, and sustain you even unto the end.

W. S. HOWDEN.

From Lincolnville (Me.), January 10th, 1848.

DEAR BRO. HIMES:—\*\*\* After returning home from the China Conference, I made an appointment for a protracted meeting, which continued four days. The result has been, that more than twenty have been reclaimed and converted to God; and the work is still going on in power. We are witnessing new conversions almost every day. The reformation is mostly among the youth, from eight to twenty years of age.—Those that were reclaimed or converted before I came to the China Conference, are strong and faithful. I thank God that the Gospel of the kingdom does yet have effect on some souls in these last days. Yours, in the gospel to the poor.

R. D. MANFIELD.

From Newburyport (Mass.), February 1st, 1848.

DEAR BRO. HIMES:—\*\*\* I have seen some of late who have been turned from darkness to light, and from the power of Satan unto God. This is encouraging, and I feel like going forward to labor for the good of souls. Almost every place I have visited for the last few months, the people seemed to be hungry for the bread of life. There has been so much cold, dry, systematic, theatrical preaching, without the Holy Ghost in it, that the children of God are almost starved to death. We want the living bread from heaven,—we want the genuine power of the Spirit of God, and we must have it, in order to enter the kingdom.

EDWARD MCGINLEY.

From East Bethel (Vt.), January 31st, 1848.

Bro. HIMES:—\*\*\* Let us pray more for the spirit and love of Jesus, with the fruits thereof, which ought to be the test of fellowship. It is enough that the servant is as his lord. Brethren, let us read in the ninth chapter of the gospel by Mark, from the 33d to the 42d verse, our Saviour's words to his disciples, and be willing to receive reproof from Jesus, and keep humble before the Lord, knowing that it is not every one that saith, "Lord, Lord," shall enter into the kingdom of heaven; "but he that doeth the will of my Father," says Jesus. I do praise God for his word, which endureth forever, and which will make us wise unto salvation, if we take heed unto it even in this cloudy and dark day. \* \* \*

A. MERRILL.

From Marietta (Lancaster Co., Pa.), January 15th, 1848.

DEAR BRO. HIMES:—\*\*\* I sympathize with you in your trials, seeing that you are assailed on all sides by open foes and false brethren. I would gladly send you some new subscribers, but the Second Advent question is at such a low ebb in this place, that I meet with few only to whom I offer the perusal of the "Herald." I should be very glad if some able brother would make his way to this place, and give a course of lectures, as there have been none given here since '43. The great question is almost forgotten.

Yours, respectfully, H. M. ENGLE.

From North Chichester (N. H.), February 1st, 1848.

DEAR BRO. HIMES:—\*\*\* It seems to me, that if our trust was in God, there would be no need of so much being written and published, and so much anxiety felt, concerning the place where our blessed Saviour will keep his followers after death until the resurrection. If I do God's will to-day, through life, I have not the most distant thought that Jesus will leave me. I believe he will keep my soul and body through all the changing scenes they may have to pass from this time till the resurrection, and then crown me with eternal life. Bless God for the prospect the humble soul has of having part in the first resurrection.

H. ROBEY.

From East Berkshire (Vt.), January 25th, 1848.

Bro. HIMES:—I would just say, that the brethren and sisters in this vicinity are generally steadfast in the faith, and are looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. The "Herald" is highly prized by us, and we hope it will be sustained till the coming of him whose right it is to reign. Yours, &c.

ALBERT STONE.

From Burlington (Vt.), February 3d, 1848.

DEAR BRO. HIMES:—The few friends in this town remain strong in the faith, looking for the personal coming of the Saviour. Although few, we hold our meetings on the Sabbath, and two evenings in the week; sometimes we have preaching. Our prayer is, that God, in great mercy, may make and keep you and the dear friends humble and faithful to the end. Suffer not weak flattery, or strong opposition, to throw you off your guard.

C. BENNS.

From Ware (Mass.), February 7th, 1848.

After a most distressing sickness, we have been called to follow our little boy to the grave, to await the resurrection. None but parents can understand our feelings; but we anticipate soon meeting him on the new earth, where sickness and sorrow, pain and death, will be felt and feared no more. We take great interest in the "Advent Herald," and should not know how to get along without it.

Yours, in the blessed hope, W. S. BASSETT.

From Rouses Point (N. Y.), January 30th, 1848.

DEAR BRO. HIMES:—\*\*\* The precious cause we advocate is prospering in some degree in this section. Several intelligent persons in this vicinity have recently openly embraced the truth of the Redeemer's speedy coming; and there is a desire to hear among those who have heretofore been prejudiced. Yours, waiting.

D. T. TAYLOR, JR.



## Summary.

Mrs. Sullivan and her daughter, returning from a funeral, were drowned by their horse running into Chouteau's pond in St. Louis.

Patrick Ronan and wife, John Rariden, Cornelius Salane, John Ryan, and Patrick Ryan have been committed to jail in Salem, under suspicion of having murdered James Carren.

An explosion of fire-lamp occurred in the mines at Mount Laffie, Pa., by which an Englishman, named John Jackson, was so much injured that he died.

Patrick Conner, 35 years of age, was found lying by the side of the Saxtonville branch railroad on Monday morning, and was taken to Natick, where he died a short time after, from the effects of excessive drinking.

Mr. Ezra Moore, of Barre, Vt., committed suicide by cutting his throat.

Samuel F. Davis, aged 22 years, son of Dr. J. W. Davis, commissioner to China, was killed in Carlisle, Indiana, on the 3d, by a piece of timber that fell at the launching of a flat-boat.

Mrs. Lamm, widow of the late Judge Lamm, came to her death at Norwich, Ct., on Saturday morning, from injuries received by her clothes taking fire the day before.

At a temperance meeting in Salem on Thursday, it was stated that, within a year, the rum shops in that city had increased from 20 to 181!

On the Worcester Railroad last night, seventeen persons were killed, and sixteen seriously injured.

There was in Vera Cruz a rumor that Santa Anna had made a *proclamacion*, by which he called under arms 20,000 men to continue the war. This report had been brought to Vera Cruz by an express, arrived from the interior of the country a few hours before the departure of the Decatur.

Thomas Perry, an aged seaman on board the schooner Erellon, at Town Point, Va., fell overboard during the thunder storm on Friday night last, and was drowned.

The ten o'clock train from Cabotville to Springfield on Friday, was run into by a freight engine going up; the engine of the Cabotville train was broken to pieces, and about half the seats in the passenger car were torn up. Several of the passengers were bruised.

Near Farmville, Va., on the 4th inst., James P. Goode and Francis Deshazer, exchanged four shots, the last of which took effect in Goode's breast, and it is thought he will not recover.

A lad named John Haues, aged 12 years, was run over by the cars in Philadelphia on the 11th, in Broad-street, below Spruce. A newspaper boy was severely injured in attempting to jump from the cars while under way. He was sent to the hospital, where he expired in a few minutes.

The passenger train of the Fitchburg road was thrown off the track at Littleton, on Friday, and an engine and baggage car considerably damaged. An engine was thrown off the track of the Fitchburg and Shirley Railroad the same day, without injury to any one. The cause of the accident was, drifting snow.

James Kelley was found dead in his bed in A-street, South Boston, from intemperance, according to the coroner's verdict. He leaves a wife.

Eliza Durant, a girl of about twenty years, living in the family of John Goodrich, in Springfield, committed suicide a few days since, by taking poison. She has a mother living at Northampton.

A correspondent of the Montreal *Chronicle* deprecates the condition of Canada, and asks, "Should we have a separation from the mother country, and become a republic? or shall we join the United States? These are the two questions which the country must now decide. Mr. L. Joseph Papineau has declared for a republic. He has caused one rebellion to obtain it."

Mr. Henechiah Walker, of Peru, Oxford Co., Me., went to his barn on the evening of the 29th ult., to feed his cattle. While in the hay-barn he made a mistake, and fell to the lower floor, striking on the back of his head, fracturing his skull, and killing him instantly. He was one of the leading men of Peru, and between sixty and seventy years of age.

James O'Neil has been sentenced, at Dover, N. H., to ten years in the State Prison, for setting fire to Moses Whittier's barn.

Agnes Thompson and Mary Hughes were knocked down in New York by a runaway horse, and injured, it is feared, mortally.

Mr. William Prentice, of Becket, was thrown down by his oxen starting suddenly, and killed by the sled.

Charles Gramma, a respectable young German, recently arrived in New York, shot himself at 100 Church-street, the residence of a frail young woman, who refused to go to Germany with him, and was taken to the hospital in a critical state.

An unknown seaman, injured by falling from the roof of the Western Exchange, died in the hospital, his skull being fractured. Coroner Smith has a description of the deceased.

Felix Renick, an old and valued citizen, was killed in his carriage while waiting for the boat at Point Creek Ferry, Ohio, by the fall of a heavy piece of timber set in the bank to attract the ferry rope.

On Monday evening, a large intemperate colored woman, named Beck, hung herself over her door in May-street, but was cut down, and her life saved by watchman Ballard.

Bartholomew Burke has been sentenced to the Penitentiary till April, 1853, for killing James Riley, in Baltimore.

James Abbott, aged eighty years, and Leander Wass, aged twenty years, were killed in Franklin, Me., by falling trees.

Stephen Brumage, a shoemaker, fainted and fell in Broad-street, Newbury, and broke his neck.

Jane Taylor, a respectable young woman, killed herself with opium in Elgin, Ill.; she said she had not a friend or relative in the world.

Francis Carroll, who has a brother in this city, was killed by a land slide in Huntington, Pa.

The Post-master General estimates the number of free letters that pass through the Post-offices of the United States at about five millions every year.

Fifteen persons died of spotted fever in Corum, Michigan, in twenty-one days, ending Jan. 28th.

The wife of constable Barnard, of Irondequoit, near Rochester, N. Y., strangled her child, and immediately afterward committed suicide by hanging herself.

A mad dog was killed in Philadelphia on the 5th.

In Bowling Green, Ky., T. P. Dunham was accidentally shot and killed by Thomas Thornton.

The President of the United States has signed the act making further provision for surviving widows of the soldiers of the Revolution.

Mrs. Betsey Guyer, a colored woman, was found dead in a pasture in Worcester on Sunday. She was frozen to death, and by the side of her was a pair of rum. Her husband perished in the same manner.

Morris Butler, a baker, has been apprehended for the murder of his wife in Aylmer, Canada. The woman is missing, and a little son of four years testifies that his father struck her and carried her off on a sled.

A son of Bradford B. Wood was run over by a team, in Albany, and had his legs broken.

A little girl about eight years old, child of Mr. George Rushart, who resides in Canton-street, was run over and nearly killed on Saturday in Washington-street, by a furious horse that took flight.

An infant child, named Eugene Hickey, nine months old, was burnt to death at a house in Broad-street, by her clothes taking fire during the temporary absence of the mother.

A treaty has been ratified between the Pope and the Emperor of Russia, by which toleration is assured to the Catholic religion in Russia.

## SELECT APOTHEMS.

## To-day and To-morrow.

To-day, man lives in pleasure, wealth, and pride,  
To-morrow, poor, of life itself denied.  
To-day, lays plans of many years to come,  
To-morrow, sinks into the silent tomb.  
To-day, his food is dressed in dainty forms,  
To-morrow, is himself a feast for worms.  
To-day, he's clad in gay, rich array,  
To-morrow, shrouded for a bed of clay.  
To-day, enjoys his halls built to his mind,  
To-morrow, in a coffin is confined.  
To-day, he floats on honor's lofty wave,  
To-morrow leaves his titles for a grave.  
To-day, his beauteous visage we extol,  
To-morrow, loathsome in the sight of all.  
To-day, he has delusive dreams of heaven,  
To-morrow cries, "Too late to be forgiven!"  
To-day, he lives who hopes to meet us with the round,  
To-morrow, dies in anguish and despair.

The best thing to be done when evil comes upon us is not lamentation, but action; not to sit and suffer, but to rise and seek the remedy.

An ardent sensibility to the impression of great virtues and abilities, accompanied with a generous oblivion of the little imperfections with which they are joined, is one of the surest indications of a superior character.

Nothing that is broken bears any value except the heart, which becomes the more valuable the more it is broken.

The successes of intellectual effort are never so great as when aided by the affections that animate social converse.

Human knowledge is a proud pillar, but it is built in the midst of a desert of ignorance and those who have ascended the highest have only gained a more extended view of the waste.

Vain-glorious men are the scorn of the wise, the admiration of fools, the idols of parasites, and the slaves of their own vanities.

The joys of the world end in sorrow; but the sorrows of religion terminate in joy.

Always use kind words in parting: you may not meet again until at the bar of God.

The devil has a crucible which burns up the gold as well as the dross—it is the bottle.

Should a shepherd ask your advice, refer him to the ant, and tell him to "consider her ways and be wise."

An humble man is like a good tree: the more full of fruit the branches are, the lower they bend themselves.

Never be afraid to do right because somebody will laugh at you. Never do wrong, because that somebody will applaud you.

Be careful not to interrupt another when he is speaking; hear him out, and you will understand him better, and be able to give him the better answer.

In the treasury of one of the monarchs of Persia was found a vase with the following lines, (lured with humor as well as philosophy, mingled with gold): "I have no treasure; he who has no treasure, has no strength; he who has none of these, lives free from every care."

If the young man forgets his God, the old one will seldom find him in age; if in pride and flush of health, we omit to call upon the name of him from whom we possess the vigor of life; in the hour of sickness, what comfort can we have in approaching his divine majesty? And if in the full enjoyment of every species of worldly prosperity, we neglect to pause in the midst of our enjoyment to acknowledge the giver of all good gifts, with what can we in adversity fly for protection to divine goodness?

Adversity exasperates fools, dejects cowards, draws out the faculties of the wise and ingenious, puts the modest to the necessity of trying their skill, awes the opulent, and makes the idle industrious.

I like to see a man patient and forbearing towards his fellow-men, looking at the bright side, as well as the dark side of every thing; and if he has not an obedient wife, has no repose; he who has no offspring, has no strength; he who has none of these, lives free from every care."

A calm hour with God is worth a whole life-time with man.

If thou wishest to be wise,  
Keep these words before thine eyes:  
What thou speakest, and how, beware  
Of whom, to whom, when and where.

The pure, the simple, the rational enjoyments of man, seems to be one great end in the creation; and if man finds so much to admire in the works of the Creator, and so much to desire in the things which he has made, he will understand them better than he. Increased knowledge must be increased admiration.

Those things which are most eagerly desired, are both most hardly gotten and least good. God crossing our desires in what we are ever-fretting for, will, therefore, account all things too good to leave, as nothing too good to lose.

Wisdom is an open fountain, whose waters are not sealed up, but kept running for the benefit of all.

If a man is not rising upwards to be an angel, depend upon it he is sinking downwards to be a devil. He cannot stop at the beast. Savage men are worse than beasts.

The improvement of a little time may be gain to all eternity; and the loss of a little time may be the greatest loss that can be.

Those who think themselves to be wise, are the least wise of any.

The eloquent Summerfield, when dying, requested that nothing likely to create stupor, nor even a little porter and water, should be administered to him, in order that he might have an unclouded view of heaven.

The mystery of the cross is to be learned under the cross.

In the morning, prayer is the key that opens to us the treasury of God's mercies and blessings; in the evening, it is the key that shuts us up under his protection and safeguard.

The man who pardons disappoints his foe.

True devotion is reasonable, kind, and benevolent; the more it ties us to God, the more it inclines us to love with him.

Aristotle, on being censured for bestowing alms on a bad man, made the following noble reply:—"I did not give it to the man; I gave it to humanity."

Every man has just as much vanity as he wants understanding.

God looks not at the oratory of your prayers, how eloquent they may be; nor at the grandeur of your prayers, how many they may be; nor at the arithmetic of your prayers, how many they may be; nor at the logic of your prayers, how methodical they may be; but the sincerity of them he looks at.

Large Diagrams of the Visions of DANIEL AND JOHN.—The great image of Dan. 2. The lion, bear, leopard, and terrible beast of Dan. 7. The ram, goat, and great horn of Dan. 8. The great red dragon of Rev. 12. The ten horned beast of Rev. 13. The scarlet-colored beast, with the harlot of Rev. 17. The Turkman's horses and armor, with the three wo trumpets, and angels of Rev. 8, 9. These figures are all given in a larger size than any ever given in this country. They are designed for lecturers, and will be a very essential aid to them in the illustrations of historical prophecy. The chart, embracing all the illustrations, will be eighteen inches wide, and about fifteen feet long. They can be in one or four parts. The price per set will be \$5.

Those who wish for a set of the above diagrams, should send in their orders without delay, as we shall print but a limited number. A set of these would be of great service in our places of worship generally.

NEW "TRACTS ON PROPHECY."—We are getting out a very interesting series of tracts for the times. They will be useful to the Advent brethren all abroad; and will furnish them with a very cheap and effective means of spreading the light. We shall give the title and price of each soon.

"THE BATTLE OF ARMAGEDDON—the Bible against the world: containing a brief notice of the elements to be marshalled under the opposing banners of CHRIST and Satan, at the final conflict." Under

the above title will be published a pamphlet of about 48 large octavo pages, closely printed, so soon as a sufficient number of subscribers are obtained. The pamphlet will be furnished at 25 cts. per single copy, or 20 cts. per copy by the hundred. Orders will be directed to the author, J. P. WETHEE, Cincinnati, Ohio. Papers interested in the study of prophecy, and the signs of the times, please copy.

NOTICE.—We have received a letter, dated "Sandy Hill, N. Y., Feb. 9th," enclosing \$5, but without a signature; so that we know not to whom to credit it. Will the writer give us his signature? We have also received a letter from Washington, D. C., without signature.

Bro. BRICK.—We know no such man as JOSIAH KELLOGG,—we do not remember ever to have heard of him. As to "finishing the Camp-meeting in the Town Hall," we can only say, that we intend to do it the first opportunity, but cannot at present. We are glad the "door is open."

We should have stated, that the words to the beautiful piece of music which appeared in our last—*"Are we almost there?"*—were written for the *Herald* by Sister A. C. JUDSON, of Jamestown, N. Y.

Bro. ROBERTS, of Middletown, will do what he can in obtaining subscribers.

The first number of Vol. II. of the *Children's Advent Herald* will appear next week.

"THE TRIBUNAL."—A non-sectarian family newspaper devoted to the examination of Popery, its nature, progress, and dangerous tendencies; and advocating as a safeguard against its advances, the diffusion of Bible Religion, Pure Literature, and General Education.

The above is a large and handsome weekly periodical, lately commenced in this city, published by J. T. Sabine & Co., at the Newspaper Exchange, 22 School Street.—J. T. Sabine, M. D. Dean, and H. Mason, editors. The two latter gentlemen have been editors of the "Christian Alliance and Family Visitor;" and we understand that this paper aims at an object similar to that had in view when the *Alliance and Visitor* was started. Not having received the last mentioned paper, since we have received the *Tribunal* for the last six weeks, we are not informed whether it is discontinued, is merged into the *Tribunal*, or is still published as a separate paper.

"An Introduction to the Study of Natural History, in a series of Lectures delivered in the Hall of the College of Physicians and Surgeons, New York.—By Prof. AGASSIZ. Illustrated with numerous engravings. Also, a Biographical Notice of the Author. New York: Greeley & M'Elrath, Tribune Buildings." For sale by Redding & Co., No. 8 State-street.

Prof. AGASSIZ is the greatest living naturalist.—We heard him deliver the course of lectures reported in this pamphlet before the Lowell Institute in this city a year since. We therefore can speak with the greatest confidence of the interest which Prof. A. throws around everything of a scientific nature. He is, we believe, a Swiss, and came to this country about eighteen months since.

"Man-Midwifery Exposed and Corrected." By SAMUEL GREGORY. This is an 8vo. pamphlet of 50 pages, designed to advocate the importance of female physicians in this department of medicine. Boston: Published by GEORGE GREGORY, 25 Cornhill, and FOWLER & WELLS, 131 Nassau-street, New York.

"EMMA, or the Child that JESUS called." By the Rev. HENRY W. LEE, M. A., Rector of Christ Church, Springfield, Mass. Boston: JAMES B. DOW, publisher.

This is a beautiful little Memoir of the child of one of the parishioners of the author; and is well adapted to show the importance of religion to the young.

"EUCLID'S HYDRAULICS AND MECHANICS. New York: Greeley & M'Elrath, Tribune Buildings."

Part IV. of this interesting work, full of useful information, has been received, and is for sale by Redding & Co., No. 8 State-street.

The "Whig Almanac and United States Register" for 1848, by GREELEY & M'ELRATH, contains a vast amount of political statistics interesting to that party, with a calendar for the several months, and astronomical calculations. For sale by Redding & Co., No. 8 State-street.

BOSTON DEPOT FOR LOST CHILDREN.—During the year 1847, Mr. S. G. EDWARDS, City Crier, has restored 1500 stray children to their anxious mothers. His station house is at No. 18 Sudbury-street, and was established by authority of the city government. It contains sleeping rooms, and other accommodations. Stray children found in this city, or vicinity, should be sent to the station house; and information that children have strayed should be sent there, by stage, express, or otherwise.—Post.

BUSINESS NOTES.

J. Weston.—Your paper has been regularly sent each week. We again send the two back numbers. You will receive the next volume of the C. A. H.

E. Hubbard.—We have not received anything from, and are not acquainted with, you.

J. Wilson.—All right—have credited to 404.

J. Taylor.—25 cts.—have credited to 332.

J. W. Adams.—The Bible was acknowledged in the *Herald* of Jan. 15th, and paid to 272.

S. W. Adams.—You are credited to end of the present vol.—to 738.

J. W. Adams.—The Bible was acknowledged in the *Herald* of Jan. 15th, and paid to 272.

H. Buckley.—We sent a bundle to you last Friday. We have credited E. Peck to 322.

R. Hutchinson.—All right now.

B. B. Lewis.—We have sent the tracts—price, 50 cts.

S. Rogers.—A dollar was received in September, and paid to 264.

L. Underhill.—If paid your thirteen numbers to end of last vol. We have sent three more of the last two numbers and 342.

C. Long, W. Ashdown, A. L. Seal, W. Bartlett, C. G. Miller, D. Lewis.—Your papers will be continued.

S. Marsh, 89.—We have credited you; E. Ballance, S. White, and W. T. Ho, each to 122; M. S. W. can do so.

J. P. Wethee.—Nos. 12 and 13 are received.

S. L. Baldwin.—We cannot find your name on the new or old books at Massena, or elsewhere. You will have to write again, and give the name of your post-office. A. V. Baldwin, of that place, has paid to 325. Does the paper come in his name?

L. B. Sawyer.—Thank you for your list of new subscribers. We now have to pay 72 cts. per year postage to the line on each paper we send to Canada. While we do this, we cannot afford them for less than \$2 per year, or \$1 per v., according to notice a short time since.

M. Elroy.—P. Holden paid \$2 for you about Jan. list, which paid to 378.

R. H. Graham.—The list we received was about one year since. We have credited you to 325.

L. Kimball.—I do not credit for four copies of Children's *Herald* to end of next vol. If you will write us what the 22 cts. are accounted for was for, we will look it up or credit it. If you will inform us what your direction was respecting a paper to stoppage, we shall then know whether we complied with it.

ENGLISH MISSION.

Sent by the Acadia, Feb. 12, to J. W. Bonham. 30 00

WEST INDIA MISSION.

Sent by W. Ide, via New York, to L. D. Mansfield. 50 00

M. Helm. 5 00

S. K. Baldwin. 3 00

W. Holman. 2 00

APPOINTMENTS.

CONFERENCE AT Haverhill.—A Conference will convene at Haverhill, Mass., on Friday, Feb. 25th, and continue over the Sabbath. Providence permitting, Bro. Edwin and Wesley Burnham, J. Pearson, Jr., and others, are expected to attend. Brethren and friends generally are invited.

The Lord willing, I will preach at Lee, Sunday, Feb. 20; Boston, evening of the 23d; Northboro', 24th; Worcester, March 3d; Holden, 7th and 14th, evening; Providence, 10th, 14th, 18th, 21st, and 24th; Hope Village, 17th and 18th; do. 19th, 20th, 21st, and 24th.

The Lord willing, I will preach at Portsmouth the 2d Sabbath in February; Lawrence (new city) the 4th.

N. BELLING.

BOOKS FOR SALE.

SECOND ADVENT LIBRARY (Old Series), in 8 vols. —We have a few sets of this interesting work still on hand. Price, \$5 per set.

SECOND ADVENT LIBRARY (New Series).—No. 1. "The Second Advent Introductory to the Word's Jubilee: a Letter to the Rev. Dr. Raffles, on the subject of his 'Jubilee Hymn,' by a Protestant Nonconformist Layman." 26 pp. Price, 4 cts.; 17 1/2 per dozen; \$2.30 per hundred.

No. II.—"THE DUTY OF PRAYER AND WATCHFULNESS in the Prospect of the Lord's Coming." By the Rev. James Haldane Stewart, M. A., Incumbent of St. Bride's, Liverpool." 32 pp. Price as above.

No. III.—"THE LORD'S COMING A Great Practical Doctrine." By the Rev. Mount Brook, M. A., Chaplain to the Bath & Exeter Diocese. 30 pp. Price as above.

No. IV.—"GLOIFICATION." By the same. Price 1 shilling.

No. V.—WM. MILLER'S APOLOGY AND DEFENCE. 26 pp. Price as above.

"A STATEMENT OF FACTS on the Universal Spread and Expected Triumph of Roman Catholicism." Price, 15 cts.; discount by the quantity.

"PROTESTANTISM: its Hope of the World's Conversion Falacious." 72 pp. Price 10 cts.; discount by the quantity.

"THE BIBLE A SUFFICIENT CREED." Two Discourses delivered at the Dedication of the Second Presbyterian Church, Fort Wayne, Iowa." By Charles Beecher. 38 pp. Price, 4 cts. single.

"MEAT IN DUE SEASON."—A Sermon by Martin Luther. 22 pp. Price, 4 cts.

MILLENNIAL HARP (with music).—Price, 50 cts. ADVENT LIBRARY without music. Price, 25 cts. ADVENT LIBRARY with music. Price, 50 cts. ADVENT LIBRARY with music. Price, 50 cts.

"ADVENT SHIELD AND REVIEW" (Nos. I, II, III).—Price, 37 1/2 cts. single; \$1.50 for the three bound together.

QUESTIONS ON THE BOOK OF DANIEL, for the use of Bible-schools, Sunday-schools. Price, 12 1/2 cts.

"THE ADVENT HERALD," and the "MIDNIGHT CRY." We cannot send the most interesting of these papers to those who may desire them. They contain a vast amount of important matter, of great interest to every Christian.

"A CATECHISM upon the Prophetic System of the Scriptures." By James Scott, author of "Outlines of Prophecy," and "First Root of Prophecy." Price, 50 cts.

"MOON PHENOMENA OF THE HEAVENS." By Henry Jones. Price, 12 1/2 cts.

"MY SAVIOUR," or Devotional Meditations in Prose and Verse, on the Names and Titles of the Lord Jesus Christ. By the Rev. John East, M. A., Rector of Crocombe, Somerset. Eng. 1, 1846. 30 cts.

CRUDEN'S CONCORDANCE. Price, \$1.50 bound in sheep; \$1.00 in boards.

WHITEHEAD'S LIFE OF THE TWO WESLEYS. Price, \$1.

"ANALYSIS OF GEOGRAPHY," for the Use of Schools, Academies, &c. By Silvester Bliss. Published by John P. Jewett & Co., 23 Cornhill, Boston. Price, \$1.25 cts.; \$5 per dozen.

Some have been so bound, that they can be sent by mail to any part of the Union, for 12 1/2 cts. postage.

BLISS'S OUTLINE MAPS. Published by John P. Jewett & Co., 23 Cornhill, Boston. Price, \$2 a set.

From David S. Rowe, Principal of the State Normal School, Westfield, Mass.—They are a beautiful set of Maps, very neatly executed, and in connection with the Analysis of Geography, by Mr. Bliss, furnish the best and most attractive aids to the study of Geography with which I am acquainted.

"PHILOSOPHY OF HEALTH." By L. B. Coles, M. D. Price, 25 cts.

TWO HUNDRED STORIES FOR CHILDREN. Compiled by M. T. Preble. Price, \$1.50 cts.





"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. I.

BOSTON, SATURDAY, FEBRUARY 26, 1848.

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## THE ADVENT HERALD

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### Millennial Glory Anticipated.

"Arise and shine, for thy light is come." (Isa. 60:1.)

Fair dawn, that dost usher millennial glory,  
I hail thee auspicious, first glimmering ray;  
The stars and the shadows are fading before thee,  
Thou prognosticator of beauty and day.

That day, long foretold, immortal, whose splendor  
Shall burst yon blue portals, now curtained with night,  
And beaming with glory unfading shall render  
This dark, frozen earth, like the region of light.

The earth groans her welcome, her winter-clad mountains  
Lift up their white heads to behold thy first beam;  
Her vales and dark caverns, her ice-prison'd fountains,  
From bondage and gloom wait for thee to redeem.

Fair Zion! long term'd of thy foes "the forsaken,"  
Thy Lord is thy Maker, thy Husband, and King,  
He comes, from their dust all thy children to waken,  
And to thy sad gates full salvation to bring.

Far, far shall thy foes be removed from thy borders,  
From fear, and oppression, the sigh and the grave,  
From sword and from tumult, and all earth's disorders,  
Forever, thy mighty Redeemer shall save.

When 'tabernacled in peace, and his glory reflecting  
From gates, and from walls, rich with pearl and with gold  
As clouds, or as doves, to their windows collecting,  
Thy sons shall return to their heavenly fold."

While gazing I muse, and delightful sensations  
Perade my glad bosom that I should ever be,  
Blest Saviour, permitted, in thy dispositions,  
The dawn of the day of thy glory to see.

Oh! haste these dull moments, whose lingering pinions  
Are burden'd with labor, and sorrow, and care,  
And when thou dost reign o'er the earth's wide dominions,  
Oh! grant, gracious Master, that I may be there.

E. D. HASKELL.

### Apocalyptic Sketches. No. I.

BY REV. JOHN CUMMING, D.D.

(End of Lecture I.)

"The Revelation of Jesus Christ, which God gave unto him to show unto His servants things which must shortly come to pass; and he sent and signified it by His angel unto His servant John: who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."—Rev. I. 1-3.

There are various classes of interpreters, who take different views of the Apocalypse. One class consists of Professor Lee, one of the best Hebrew scholars in England, and Moses Stuart, an able scholar in America, who believe that the whole of the Apocalypse was fulfilled in the first three or four centuries of the Christian church. This belief I think as untenable as it is absurd. Let any person read the Apocalypse, not in the light of criticism, or with the opinions of learned men, but in the exercise of his own unbiased judgment, and he will see there are prophecies which have not been performed, visions of glory which have never dawned upon our world, and scenes to be realized, and circumstances to evolve, and dates to be reconciled, of which there is no trace of fulfillment in the past, and certainly no appearance in the present.

There is another class of interpreters, however, who take just an opposite view from that of those to whom I have alluded—these consist of Burgh, Todd, and Maitland, studious and learned men, who believe, that with the exception of the first three chapters, not one single particular of the rest of the Apocalypse has yet been fulfilled. Moses Stuart and Dr. Lee believe that it was all compressed within the first three or four centuries—Burgh, Todd, and Maitland believe that it must all be compressed into the last three or four years of the Christian era.

There is another class, represented by Mr. Birks, an able and acute writer on the subject of prophecy, and Mr. Elliott, (in a book which will occupy a place, in reference to unfulfilled prophecy, that Newton's "Principia" has occupied in reference to science), and many other living ministers of the age, who believe that much more remains yet to be fulfilled; and that it is our duty to review the first, that we

may see light shed on the history of the past, and to study the second, that we may learn duties, responsibilities, and privileges, in the prospect of what is yet to come.

I may mention, that some of one class especially, known by the name of Futurists, (that is, persons who believe that the whole of the Apocalypse yet remains to be fulfilled,) are actuated in their views by strong sympathy with Romish tenets—I say so, because it is obvious from their writings, that some of those (though not all) who believe the Apocalypse will be fulfilled entirely in the future, have adopted that reasoning because they love and would justify the church of Rome. It has been the belief of the soundest divines, since and before the days of Martin Luther, that the Babylon delineated there, the woman stained with crimes and intoxicated with the blood of the saints, is the great Western apostasy; but these Tractarian Futurists do not like this interpretation; it is fatal to their views; it rebukes their sympathies; they cannot, however, get rid of the book, and therefore they have tried to get rid of the interpretation, and thus be left free to welcome Rome as their sister, and proclaim the Vatican "Christ's holy home." But it must be evident that all such reasoning is false in its premises, and must therefore be pernicious in its conclusions. And I do think, if you will give me your ears patiently, in the course of a few succeeding Sunday evenings, you will be satisfied that the main views of Mr. Elliott—I do not say all—are as rational as they are scriptural and instructive.

In expounding this book, I must beg to suggest some necessary cautions. We must not seek to be explicit in that which God's Holy Spirit has been pleased to leave dimly revealed. Rash hands must not tear, but sacred hands must reverently draw aside the Apocalyptic veil; we may not "rush in where angels fear to tread;" we must not dogmatize where the Spirit of God has not spoken decidedly. We must be content to be ignorant in many places, thankful to be instructed in others, and patient students throughout the whole.

There is one most important point I wish to impress upon you, and it is this: we must not do as Edward Irving did, pronounce our views of unfulfilled prophecy to be among the essentials of our salvation; we must not give the least countenance to the idea, that the great truths of evangelical religion are at all to be placed in the same category with our views of unfulfilled prophecy. The first seven seals may or may not refer to the decline of the Roman empire, but there is no doubt that "the blood of Jesus Christ cleanseth from all sin;" the seven last vials may or may not have been begun at the French Revolution, but it is indisputably true that "Christ is the propitiation for our sins." The first *may* be true—the last *must* be true; the first is revealed in symbols, the last is clearly brought to light. We may use *peradventures*, when we speak of things that are in the future—we must use none, when we speak of vital and essential truths. I will allow you to reject my expositions of the Apocalypse, but I cannot for one moment consent that there should be any question whether my Saviour be God, or whether His "blood cleanseth from all sin," or whether His righteousness be my covering, whether His sacrifice be my trust, whether His cross be the only foundation of my safety, and His crown my happy and imperishable hope. All that I say on prophecy may be wrong—what I preach of the Gospel I know to be true; "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day."

But we are not less earnestly to study the future; just as the Jews clung to their prophecies

of a suffering Christ, we Christians should cling to the prophecies of a coming and glorified Christ. The Jews were taught to look through prophecies to a Christ who was to come and suffer—we ought to look for a Christ in glory. We are taught to take a retrospective view of his sufferings, and a prospective view of His glory; and as the pious Jew was cheered by the prospect of the Saviour's advent, as his sacrifice, so the pious Christian, with his foot upon the cross, and his eye upon the throne, ought to be cheered, sustained, and comforted by the prospect of his Saviour, who is to "come again the second time, without sin unto salvation, unto all them that look for Him." Sound thoughts on prophecy would seem to me to be especially useful in the day in which our lot is cast. Mr. Faber, Mr. Elliott, Dr. McNeile, Mr. Bickersteth, and all who have directed their attention to the subject, believe that we are on the verge of the last days. Nor do appearances contradict their views. All moral, social, and political parties are broken and torn asunder, in order I believe to make room for the advent of more glorious things, the more precious principles: and it may be, that those will not be least blessed, who shall be found at that day with their loins girded and their lamps burning.

But whilst discoursing upon prophecy, I must not omit to define the characters that prophecy should interest. I wish not to gratify the curiosity of the unconverted, but to comfort the hearts and instruct the minds of the people of God. You who are strangers to the Gospel, have yet to learn its alphabet; you must have your souls cleansed in Christ's atoning blood, before you may venture to anticipate his presence as your home.

Let me ask you, then, my dear friends—Are you among the people of God? Have you ever gone to the Saviour, in the depths of your conscious ruin—in despair of salvation from any other source, and cast yourselves at His feet, and asked for mercy and forgiveness *gratis*, through His precious blood? Those to whom John wrote the Apocalypse, and whose perusal of it he especially desired, are those, we are told in the very chapter from which my text is taken—who sing—"Unto Him that loved us, and washed us from our sins in His own blood, unto Him be glory forever and ever." Can you say so? Can you say—"That blood is mine; all things are mine, for I am Christ's, and Christ is God's?" If the great changes predicted in the Apocalypse do not overtake us, we may be called upon to see personally, each for himself, a change as great. Were that beating heart to stand still, were death to lay his hand upon you this night, were the summons to be issued from the throne—"Cut him down," let me ask you, my dear brother, my dear sister, would it be well with you? Is all right between God and you? Do politics alone interest your affections? Do the affairs of your household absorb all your thoughts? Does Mammon occupy your affections? And have you never sat down, and in the calm and solemn light of eternity asked your conscience that question, to which you must and ought to give an instant response—"Am I still 'dead in sins,' or am I 'a child of God, and an inheritor of the kingdom of heaven?'"

My dear brethren, I hope no one in this vast assembly is hoping that all is right because he has been baptized, or is a member of a Christian church. My dear friends, do you, can you think that baptism gives to all its subjects new hearts? Can baptism give you that Divine life, without which you must die forever? I believe, that those who think so, misapprehend altogether man's state by nature. If man's state were a mere swoon, or a mere faint from

the influence of sin, then a little water sprinkled on his brow by a minister of Christ, from the baptismal font might resuscitate him; but man is "dead in trespasses and sins;" and nothing but that voice which shall ring at the last day through the sepulchres of the dead, can quicken that soul which is "dead in trespasses and sins." Be not deceived. "Christ, and Him crucified," the ground of your acceptance; the Spirit and Him sanctifying, your fitness for heaven; justification by faith alone, the article of a standing or a falling church; regeneration by the Spirit of God, the article of a living or a dying church; our personal safety—our acceptance before God—our title to heaven, and our fitness for its enjoyments, are matters of instant and overwhelming interest. No inquiries into unfulfilled prophecy may be made apologies for indifference here. Whether in the pages of the evangelist, or in those of the seer, it is "the pure in heart" only that "see God." Christians only can understand the Apocalypse; for them it was written. All other attempts by any beside to interpret, end in fanaticism or folly.—[To be continued.]

### The Prophecies Concerning Tyre.

BY THOMAS NEWTON, D. D.

Another city that was an enemy to the Jews, and another memorable instance of the truth of prophecy, is Tyre, whose fall was predicted by the prophets, and particularly by Isaiah and Ezekiel. But it hath been questioned among learned men, which of the Tyres was the subject of these prophecies, whether Palatyrus, or old Tyre, that was seated on the continent, or new Tyre, that was built in an island almost over against it. The truest and best answer I conceive to be, that the prophecies appertain to both, some expressions being applicable only to the former, and others only to the latter. In one place, (Ezek. 27:3,) it is described "as situate at the entry of the sea;" in others, (vs. 4, 25,) as "in the midst of the seas," or according to the original, *in the heart of the seas*. Sometimes (Ezek. 26:7, &c.) it is represented as besieged "with horses and with chariots;" a "fort," a "mount," and "engines of war are set against it;" at other times, (Isa. 23:2, 4, 6,) it is expressly called "an island," and "the sea, even the strength of the sea." Now it is said, (Ezek. 26:10,) "By reason of the abundance of his horses, their dust shall cover thee, thy horses shall shake at the noise of the horsemen, and of the wheels, and of the chariots when he shall enter into thy gates, as men enter into a city wherein is made a breach." Then it is said, (v. 12,) "They shall break down thy walls, and destroy thy pleasant houses, and they shall lay thy stones, and thy timber, and thy dust in the midst of the water;" and again, (Ezek. 28:8,) "They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas." The insular Tyre, therefore, as well as the Tyre upon the continent, is included in these prophecies; they are both comprehended under the same name, and both spoken of as one and the same city, part built on the continent, and part on an island adjoining. It is commonly said, indeed, that when old Tyre was closely besieged, and was near falling into the hands of the Chaldeans, then the Tyrians fled from thence, and built new Tyre in the island: but the learned Vitrigna hath proved at large from good authorities, that new Tyre was founded several ages before, and was the station for ships, and considered as part of old Tyre; and Pliny, speaking of the compass of the city, reckons both the old and the new together.



Whenever the prophets denounce the downfall and desolation of a city or kingdom, they usually describe by way of contrast its present flourishing condition, to show in a stronger point of view how providence shifteth and changeth the scene, and ordereth and disposeth all events. The prophets Isaiah and Ezekiel observe the same method with regard to Tyre. Isaiah speaketh of it as a place of great antiquity, (23:7.) "Is this your joyous city, whose antiquity is of ancient days?" And it is mentioned as a strong place as early as in the days of Joshua, (Josh. 19:29,) "the strong city Tyre," for there is no reason for supposing with Sir John Marsham, that the name is used here by way of *prolepsis* or anticipation. Nay, there are even heathen authors, who speak of the insular Tyre, and yet extol the great antiquity of the place. The Greek geographer, Strabo, saith, that after Sidon, the greatest and most ancient city of the Phœnicians is Tyre, which is a rival to Sidon in greatness, and lustre, and antiquity. The Roman historian, Quintus Curtius, saith, that it is a city remarkable to posterity for the antiquity of its origin, and for its frequent change of fortune. Herodotus, who was himself at Tyre, and inquired into the antiquity of the temple of Hercules, was informed by the priests, that the temple was built at the same time as the city, and from the building of the city they counted two thousand and three hundred years. The ironical expression of the prophet, "Is this your joyous city, whose antiquity is of ancient days?" implies that the Tyrians were apt to boast of their antiquity: and by this account of Herodotus it appears that they did so, and much exceeded the truth: but there could have been no pretence for their boasting of thousands of years, if the city had not been built (as some contend) till after the destruction of the old city by the Chaldeans, that is not one hundred and thirty years before. Josephus asserts, that from the building of Tyre to the building of Solomon's Temple were two hundred and forty years: but he is with reason supposed to speak of the insular Tyre; for the other part of the city on the continent was much older, was a strong place, as we have seen, in the days of Joshua, and is mentioned in the fragments of Sanchoniathon, the Phœnician historian, who is reckoned to have lived about the time of Gideon, or somewhat later.

But, ancient as this city was, it was the "daughter of Sidon," as it is called by the prophet Isaiah, (23:12,) and (v. 2.) "the merchants of Sidon, who pass over the sea, replenished it." Sidon was the eldest son of Canaan, (Gen. 10:15,) and the city of Sidon is mentioned by the patriarch Jacob, (Gen. 49:13;) and in the days of Joshua it is called "great Sidon," (Josh. 11:8;) and in the days of the Judges, the inhabitants of Laish are said (Judg. 18:7) to have "dwelt careless and secure, after the manner of the Sidonians." We have seen already that Strabo affirms, that *after Sidon* Tyre was the greatest and most ancient city of the Phœnicians; and he asserts likewise, that the poets have celebrated Sidon more, and Homer hath not so much as mentioned Tyre, though he commends Sidon and the Sidonians in several places. It may be therefore with reason inferred, that Sidon was the more ancient: and Justin, the epitomizer of Trogius, hath expressly informed us, that the Sidonians, being besieged by the king of Ascalon, went in ships and built Tyre. But though Tyre was the daughter of Sidon, yet the daughter soon equalled, and in time excelled the mother, and became the most celebrated place in the world for its trade and navigation, the seat of commerce, and the centre of riches, and is therefore called by Isaiah, (23:3, 8,) "a mart of nations, the crowning city, whose merchants are princes, whose traffickers are the honorable of the earth:" and Ezekiel, as it were, commenting upon those words of Isaiah, *a mart of nations*, (ch. 27) recounts the various nations, whose commodities were brought to Tyre, and were bought and sold by the Tyrians.

It was in this wealthy and flourishing condition, when the prophets foretold its destruction, Isaiah one hundred and twenty-five years at least before it was destroyed by Nebuchadnezzar. An extensive and beneficial trade soon produces luxury and pride. So it fared with the Tyrians; and for these and their other vices, as well as for their insults and injuries done to the Jews, the prophets prophesied against them. Isaiah mentions their pride as the great occasion of their fall, (23:9:) "The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth." Ezekiel (27:3, &c.) describes at large their luxury, even in

their shipping. Cleopatra's sailing down the river Cydnos to meet her gallant, Antony, was not with greater finery and magnificence; nor have the historians and poets painted the one in more lively colors, than the prophet hath the other. He censures likewise the pride of the king of Tyre in arrogating to himself divine honors, (28:2, &c.): "Son of man, say unto the prince of Tyrus, Thus saith the Lord God, Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:—with thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: by thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches; therefore, thus saith the Lord God, Because thou hast set thine heart as the heart of God: behold, therefore, I will bring strangers upon thee the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness: they shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas." The prophets Joel and Amos had before denounced the divine judgments upon the Tyrians for their wickedness in general, and in particular for their cruelty to the children of Israel, and for buying and selling them like cattle in the markets. Thus saith the Lord by the prophet Joel, (3:5, &c.) "Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: the children also of Judah, and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border: behold I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head." Amos speaketh to the same purpose, (1:9:) "Thus saith the Lord, For three transgressions of Tyrus, and for four I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant," that is, the league and alliance between Hiram, king of Tyre, on one part, and David and Solomon on the other. The Psalmist reckons them among the most inveterate and implacable enemies of the Jewish name and nation, (Ps. 83:6, 7:) "The tabernacles of Edom, and the Ishmaelites, of Moab, and the Hagarenes, Geshur, and Ammon, and Amalek, the Philistines, with the inhabitants of Tyre."—Ezekiel also begins his prophecy against them with a declaration, that it was occasioned by their insulting over the Jews upon the taking of Jerusalem by Nebuchadnezzar, (26:2, 3:) "Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people; she is turned unto me, I shall be replenished, now she is laid waste; therefore thus saith the Lord God, Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up."

These were the occasions of the prophecies against Tyre; and by carefully considering and comparing the prophecies together, we shall find the following particulars included in them: that the city was to be taken and destroyed by the Chaldeans, who were at the time of the delivery of the prophecy an inconsiderable people, and particularly by Nebuchadnezzar, king of Babylon; that the inhabitants should fly over the Mediterranean into the islands and the countries adjoining, and even there should not find a quiet settlement; and the city should be restored after seventy years, and return to her gain and merchandize; that it should be taken and destroyed again; that the people should in time forsake their idolatry, and become converts to the true religion and worship of God; and finally that the city should be totally destroyed, and become a place only for fishers to spread their nets upon. We shall find these particulars to be not only distinctly foretold, but likewise exactly fulfilled.

I. The city was to be taken and destroyed by the Chaldeans, who were at the time of the delivery of the prophecy an inconsiderable people. This, we think, is sufficiently implied in these words of the prophet Isaiah, (23:13:) "Behold, the land of the Chaldeans; this people was not till the Assyrian founded it for them that dwell in the wilderness, they set up the palaces thereof; and he brought it to ruin." "Behold," an exclamation to show that he is going to utter something new and extraordinary; "the land of the Chaldeans," that is, Babylon and the country about Babylon; "this people was not," was of no note or eminence,

"till the Assyrian founded it for them that dwell in the wilderness," they dwelt before in tents, and led a wandering life in the wilderness, till the Assyrians built Babylon for their reception. Babel, or Babylon, was first built by the children of men after the flood. After the dispersion of mankind, Nimrod made it the capital of his kingdom. With Nimrod it sunk again, till the Assyrians re-built it for the purposes here mentioned; "they set up the towers thereof, they raised up the palaces thereof," and Herodotus, Ctesias, and other ancient historians, agree that the kings of Assyria fortified and beautified Babylon; "and he," that is, "this people" mentioned before, the Chaldeans, or Babylonians, "brought it to ruin," that is, Tyre, which is the subject of the whole prophecy. The Assyrians were at that time the great monarchs of the East; the Chaldeans were their slaves and subjects; and therefore it is the more extraordinary, that the prophet should so many years beforehand foresee the successes and conquests of the Chaldeans.

Ezekiel lived nearer the time, and he declares expressly that the city should be taken and destroyed by Nebuchadnezzar, king of Babylon, (26:7-11:) "Thus saith the Lord God, Behold, I will bring upon Tyrus, Nebuchadnezzar king of Babylon, a king of kings from the north, with horses, and with chariots, and with horsemen, and companies, and much people;—he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground." Salmaneser, king of Assyria, had besieged Tyre, but without success; the Tyrians had with a few ships beaten his large fleet; but yet Nebuchadnezzar should prevail. Ezekiel not only foretold the siege, but mentions it afterwards as a past transaction, (29:18:) "Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus; every head was made bald, and every shoulder peeled."

Menander, the Ephesian, translated the Phœnician annals into Greek; and Josephus asserts upon their authority, that Nebuchadnezzar besieged Tyre thirteen years when Ithobal was king there, and began the siege in the seventh year of Ithobal's reign, and that he subdued Syria and all Phœnicia. The same historian likewise observes, that Philostratus in his Indian and Phœnician histories affirms that this king (Nebuchadnezzar) besieged Tyre thirteen years, Ithobal reigning at that time in Tyre. The siege continuing so long, the soldiers must needs endure many hardships, so that hereby we better understand the justness of Ezekiel's expression, that "Nebuchadnezzar caused his army to serve a great service against Tyrus; every head was made bald, and every shoulder was peeled;" such light doth profane history cast upon sacred. It farther appears from the Phœnician annals quoted by the same historian, that the Tyrians received their kings afterwards from Babylon, which plainly evinces that some of the blood-royal must have been carried captives thither. The Phœnician annals, too, as Dr. Prideaux hath clearly shown, agree exactly with Ezekiel's account of the time and year wherein the city was taken.—Tyre, according to the prophecies, was subdued and taken by Nebuchadnezzar and the Chaldeans: and after this we hear little more of that part of the city which stood upon the continent. It is some satisfaction that we are able to produce such authorities as we have produced, out of heathen historians, for transactions of such remote antiquity. [*To be continued.*]

### Ireland.

The state of things in Ireland is still melancholy in the extreme. The following is from *Willmer & Smith's European Times*, of Jan. 15th:—

The Privy Council have extended the provisions of the Coercion Bill to the parishes of Ballynakill, Clonrush, Duniry, Tynagh, and that part of the parish of Inmiscaltra situate in the barony of Leitrim, all in the county of Galway; the barony of Clanawley, county of Fermanagh; barony of Tullyhaw, and the parish of Drumlane, in the barony of Lower Loughree, county of Cavan. Notwithstanding the firmness and activity displayed by the executive, and other authorities, we cannot report much diminution in the extent or nature of crime in Ireland. Indeed, the aspect of that country seems every day to become more critical. The system of threatening letters has penetrated into the hitherto peaceable north, and Tyrone promises, ere long, to become another Tipperary. Although no actual fulfilment of the threats has, as yet, taken place, a reign of terror has been established which will call

forth all the energies of the authorities to remove. In some cases, the writers of these letters have been apprehended and committed to trial. In one instance, the parties are most respectable, and in comfortable circumstances.—The magistracy and clergy seem to be the principal objects of denunciation. The Tipperary journals notice an increase of outrage in the southern division, which has been all along much less disturbed than the northern riding. In the King's county crime is on the increase, and threatening notices have been served upon some of the gentry.

The movement in favor of tenant right is prosecuted with great activity in all parts of the country. Mr. Sharman Crawford has sent a letter accepting an invitation to attend a meeting in Ballibay, county Monaghan. He has also been invited to public dinners in Coleraine, and other towns, to be held previous to the re-assembling of Parliament. The present condition of that unhappy country being referable, in the opinion of a great portion of the people, to the unsettled state of the relations between landlord and tenant, the movements of Mr. Sharman Crawford are consequently looked forward to with much interest; and there is little doubt, from his acute, intelligent mind, and his unwearied exertions, that, in the course of the next session of Parliament, some measure—akin to that formerly introduced by him—will be brought forward, and probably carried. Such a measure, tending to define and establish the rights and duties of both landlords and tenants, would remove, at least, one of the many causes assigned for the discontent prevailing in that island.

Whilst the agitation for tenant right is being vigorously carried on, and the records of crime show little or no diminution, numbers of ejectments are being brought by the landlords in several localities. Amongst others, the Dundalk "Patriot" says:—"At the quarter sessions no less than seventy-two ejectments were taken out. At the suit of the Marquis of Anglesea no less than thirty-two ejectments were not defended, and we are not in a position to say whether they were attended with any circumstances of severity." In connection with this subject, the Roscommon "Journal" contains the following:—"A shot was fired into the house of a keeper at Kinnetty, within three miles of this town. As to the cause of this outrage:—A few days before Christmas, a person who is acting as the agent of the Goffis, minors, proceeded to Kinnetty, and accompanied by a company of infantry and police, dispossessed a number of families, and set fire to their houses, and consumed them. The wailings of the poor people were most piteous. Nor has the village of Kinnetty been the only one visited. About four years since, Derryconny, on the same property, was evicted and burned; the inmates, some hundreds, were driven on the wide world; and from that day to this the lands are waste, no tenant having been found to occupy them. Immediately after, this part of the country became disturbed, and has since continued so." A Wexford paper also states that "service of ejectments has been made in cases beyond number, in every part of the county, on small farmers."

The distress in the south and west is daily becoming more general and severe. An affecting instance of the severity of the sufferings in the County Kerry has just been published. A coroner's inquest has been held in Kenmare, on the bodies of four children, found dead on the highway near that town, when, after hearing the statements of the several witnesses, the jury found a verdict of "death from want of food, in consequence of the neglect of Captain O'Manney and the Kenmare Board of Guardians." "The applications for out-door relief," says the Sligo "Champion," "are beyond all calculation. The people do not seem to think it the least disgrace to receive relief. That decent pride, for which the peasantry were distinguished, has disappeared—it has been conquered by adversity." The poor-law commissioners, in the meantime, determined to force to the utmost the local resources of the country, are dismissing boards of guardians who neglect to apply the provisions of the law, and some 14 or 15 unions are now administered by paid officers.

### Allocation of the Pope.

The London *Tablet*—the leading Catholic journal in England—of Jan. 15th, contains the following Allocation of Pope Pius IX., delivered at the Roman Consistory on the 19th of December. By this it will be seen, that, notwithstanding his liberal sentiments in politics,



he makes no concessions respecting the religion of the Roman Church; and awards salvation to none without the pale of that Church.

"Allocution" is a Roman term, signifying a formal address. It is seldom used in English.

But there is yet another thing, which afflicts and troubles our mind exceedingly. It is assuredly not unknown to you, venerable brethren, that in our times, many of the enemies of the Catholic faith especially direct their efforts towards placing every monstrous opinion on the same level with the doctrine of Christ, or confounding it therewith, and so they try more and more to propagate that impious system of the indifference of religions. But, quite of late, we shudder to say it, certain men have appeared, who have thrown such reproaches upon our name and Apostolical dignity, that they do not hesitate to slander us, as if we shared in their folly, and favored the aforesaid most wicked system. From the measures, by no means alien to the sanctity of the Roman Catholic religion, which in certain affairs relating to the civil government of the Pontifical States, we thought fit benignly to adopt, as tending to the public advantage and prosperity; and from the amnesty graciously bestowed upon some of the subjects of the same states at the beginning of our Pontificate, it appears that these men have desired to infer that we think so benevolently concerning every class of mankind, as to suppose, that not only the sons of the Church, but that the rest also, however alienated from Catholic unity they may remain, are alike in the way of salvation, and may arrive at everlasting life. We are at a loss from horror, to find words to express our detestation of this new and atrocious injustice that is done us. We do indeed love all mankind with the inmost affection of our heart, yet not otherwise than in the love of God, and of our Lord Jesus Christ, who came to seek and to save that which had perished, who died for all, who wills all men to be saved, and to come to the knowledge of the truth; who therefore sent his disciples into the whole world, to preach the gospel to every creature, proclaiming that they who should believe and be baptized, should be saved, but they who should believe not, should be condemned; whoso therefore will be saved, let them come to the pillar and ground of the truth, which is the Church; let them come to the true Church of Christ, which, in its Bishops and in the Roman Pontiff, the chief head of all, has the succession of Apostolical authority, never at any time interrupted, which has never counted aught of greater moment than to preach, and by all means to keep and defend the doctrine proclaimed by the Apostles by Christ's command; which, from the Apostles' times downwards, has increased in the midst of difficulties of every kind; and being illustrious throughout the whole globe by the splendor of miracles, multiplied by the blood of martyrs, exalted by the virtues of Confessors and Virgins, strengthened by the most wise testimonies and writings of Fathers, hath flourished and doth flourish in all the regions of the earth, and shines refulgent in the perfect unity of the faith, of sacraments and of holy discipline. We, who, though unworthy, preside in this supreme seat of the Apostle Peter, wherein Christ hath laid the foundation of the same His Church, shall never at any time abstain from any cares or labors, that, by the grace of Christ himself, we may bring those who are ignorant, and who are going astray, to this only road of truth and salvation. But let whoever oppose themselves remember, that heaven and earth shall indeed pass away, but that nothing can ever pass away of the words of Christ, nor change be made in the doctrine, which the Catholic Church has received from Christ, to be kept, defended, and preached.

### Italy.

A crisis in Italy is fast approaching. To judge impartially, the opinions of all must be canvassed. We have already given the forebodings of Protestants. The following from the London *Tablet*, shows that the Roman Catholics are not free from apprehension as to the result:—

In Italy, affairs are hastening to very questionable issues. We have been intending for several weeks to address our readers on the affairs of this Peninsula, but the pressure of other matters of more immediate, though not of greater interest, has prevented our doing so.

The Liberal cause is advancing. The principles which have triumphed in Switzerland are seeking a development for themselves in this

southern and sunny land. Cicerouacchio, from being the supporter of the Pontiff, tries to become his master, and urges his indecent demands with all the authority of a demagogue, maddened by the fumes of a delirious vanity. Austria is mustering her forces on the frontier. The King of Sardinia is replying to these preparations by a like increase of equipments. Lombardy is in flames, or, at least, threatens an immediate outbreak. The Pope at Rome, threatened by his pretended friends, upheld by the hostile demonstrations of his enemies, working with unworthy tools, surrounded by the elements of a general conflagration, weak at home, deriving his main strength from countries of another speech, and from lands far beyond the reach of his temporal sovereignty—he, if any sovereign alive, truly reigns by the grace of God. Of all sovereigns and of all men, his task is perhaps the most difficult and the greatest. We stand at a great crisis of human affairs. Liberty, progress, science, enlightenment—these must proceed and gather strength. But, in what spirit shall they advance? Shall liberty be genuine freedom? Progress, an advance from bad to good, from good to better? Science and enlightenment, true knowledge and humble reverence for truth? Shall man advance, as in the building of Babel, by his own might and wit, ending his great achievements in a confused babble of discordant voices, in a social chaos and a general disruption—or shall he make his way in obedience to those eternal laws of God's rule which man's free will may break indeed, but ever with a fearful penalty? Upon the Pope, more than upon any other man now living, rests the weight of this mighty problem. He has thrown the name and the influence of the most venerable authority in the world upon the side of progress; and he has, therefore, taken upon himself the imperative duty of laboring, with all his strength, to coerce lawlessness, and to subdue the turbulence of ungodly men.

### My Saviour.

BY JOHN EAST, M. A.

LIFE.

My Saviour is life. "With thee is the fountain of life." (Ps. 36:9.) All existence has its origin and maintenance in him. He is eminently the source and support of that wonderful principle of life which we know to be diffused through the vegetable, the animal, and the spiritual world. Life, in its highest sense, is a capacity to know, to love, to serve, and to enjoy God. The forfeiture of this life was the penalty of Adam's fall. Christ brought it back, by pouring out his soul unto death for his people; and it now emanates to them from him. He is the true tree of life, to which every believer may stretch out the hand of faith, and eat, and live forever. My Saviour presents himself to me as "the bread of life." (John 6:35.) The grace he gives is "the water of life." (Rev. 22:17.) His very words are life. (John 6:63.) He is "the Prince of life," (Acts 3:15,) who voluntarily submitted to die, that he might become the resurrection and the life of souls "dead in trespasses and sins."

When my soul was lying in the wilderness, like an exposed infant, ready to perish, (Ezek. 16:6,) my Saviour beheld and pitied me, and said, "Live." As at the first he "breathed into Adam's nostrils the breath of life, and he became a living soul," (Gen. 2:7,) so the Lord imparted his quickening Spirit to my soul, and gave me a new principle of life, which he still sustains by the same Spirit, whereby I live unto him. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:2.) My natural life is exposed to ten thousand contingencies, the least of which may destroy it as soon as my foot crushes the moth, or as the breeze breaks the bubble. That I live, as it regards the life of nature, is a constant miracle of Providence. That I live spiritually, is a greater miracle of grace, for which I am indebted to Him who is himself my life. Was that new life, which he hath given me, vested in myself, it would soon perish; but in him it is far beyond the reach of violence or accident.

"He that hath the Son, hath life." (1 John 5:12.) I have the Son, if he is my Saviour; and he is my Saviour, if, by faith, I have put my soul into his hands for salvation. The life he imparts by his Spirit—the life which I possess by my vital union with him—is the earnest of eternal life. If its infant movements are productive of so much joy to myself, and of such glory to God, what will be its full and undecaying maturity in the world to come? What will be the ever-flowing, ever-widening, ever-

deepening of that river, whose fountain is now so bright, and the source of so much happiness? If, "to me, to live," even on earth, "is Christ," what will be the "gain" when he shall be my whole life forever and ever! (Phil. 1:21.)

### Fourth Universal Monarchy.

NUMBER XI.

6. *Burgundians.* "About the middle of the fourth century, the countries, perhaps of Lusace and Thuringia, on either side of the Elbe, were occupied by the vague dominion of the Burgundians; a warlike and numerous people of the *Vandal race*, whose obscure name insensibly swelled into a powerful kingdom."—*Gibbon.*

7. *Heruli.* "It is difficult in the dark forests of Germany and Poland, to pursue the emigrations of the Heruli, a fierce people, who disdained the use of armor."—*Gibbon.*

8. *Saxons.* "Inhabited the Cimbric peninsula, and three small islands near the mouth of the Elbe, near the duchy of Sleswig. It was the country of modern Denmark. The situation of the native Saxons disposed them to embrace the hazardous professions of fishermen and pirates."—*Gibbon.*

9. *Huns.* The Huns originally came from the north of China. They move on towards the confines of Europe; defeat the Alani, and then unite with them. The Ostrogoths were overthrown by the Huns, and then united with them. The attack of the Huns was on the side of Germany. So that they seemed to come forth from the woods of Germany. They were likewise connected with many German tribes.

10. *Lombards.* This corrupt appellation has been diffused in the thirteenth century by the merchants and bankers, the Italian posterity of these savage warriors; but the original name of *Longo-bardi*, is expressive of the peculiar length and fashion of the beards. "I am not disposed either to question or to justify their Scandinavian origin. About the time of Trajan they are found located between Elbe and Oder."—*Gibbon.*

"The best geographers place them beyond the Elbe, in the bishopric of Magdeburgh and the middle march of Brandenburg; and their situation will agree with the patriotic remark of the Count de Hertzburg, that most of the barbarian conquerors issued from the same countries which still produce the armies of Prussia."—*Guizot.*

11. *Allemanni.* "The Tenthetheri and the Uspii dwelling in the interior and the north of Westphalia, according to Gatterer, were the origin of the nation of the *Allemanni*. They occupied the country in which appears for the first time the name of the *Allemanni*, who were conquered by Caracalla, A. D. 213. They never took part in the league of the Franks. The *Allemanni* became, in time, the centre around which gathered a crowd of German tribes.—Hence Germany was called *Allimannia*, or the country of the 'All-men.'"

12. *Goths.* Historians seem to make the Goths Scandinavians in their origin. *Guizot*, however, gives the following, as to their origin. "The Goths inhabited Scandinavia, but were not originally inhabitants of that country. This great nation was anciently of the race of the *Suevi*. It occupied in the time of *Sacutus*, and for a long time before, Mecklenburgh, Pomerania, Southern Prussia, and the north-west of Poland. A little before the birth of Christ, and in the first following years, they became subject to the monarchy of *Marbod*, king of the *Marcomanni*. The time at which the Goths passed into Scandinavia, is unknown."

Eleven of the nations now enumerated had their origin in Germany, and were, therefore, of the German race. We shall show, that this same race did mingle with the Roman family, 1st, as *servants*; 2d, as *soldiers*; 3d, as *allies*; 4th, as *conquerors*.

1. *As Servants*, under the reign of *Diocletian*. "The conduct which the Emperor *Probus* had adopted in the disposal of the vanquished, was imitated by *Diocletian* and his associates. The captive barbarians, exchanging death for slavery, were distributed among the provincials, and assigned to those districts (in Gaul, the territories of *Amicus*, *Beauvais*, *Cambray*, *Treves*, *Langres*, and *Troyes*, are particularly specified,) which had been depopulated by the calamities of war. They were usefully employed as shepherds and husbandmen, but were denied the exercise of arms, except when it was found expedient to enrol them in the military service. Among the provincials, it was a subject of flattering consultation, that the barbarian, so lately an object of terror, now cultivated their lands, drove their cattle to the neighboring fair, and contributed by his labor to the

public plenty. One of the conditions which *Alaric* imposed on the Romans was, the giving up of all slaves—who could prove their title to the name of barbarians; when 40,000 resorted to his standard. "Roman slaves consisted for the most part of barbarian captives, taken in thousands by the chance of war and purchased at a vile price." It was once proposed to discriminate the slaves by a peculiar habit; but it was justly apprehended, that there might be some danger in acquainting them with their own numbers.

2. *As Soldiers.* In the time of *Aurelian*, a treaty was made between the Romans and Goths by which the latter agree to furnish 2000 cavalry for the Roman army; and also to supply 16,000 youth of the best families, for recruits. *Probus*, the emperor, followed the same policy of the age of *Constantine*. *Gibbon* thus speaks: "The introduction of barbarians into the Roman armies, became every day more universal, more necessary, and more fatal. The most daring of the *Scythians*, of the *Goths*, and of the *Germans*, who delighted in war, and who found it more profitable to defend than to ravage the provinces, were enrolled, not only in the auxiliaries of their respective nations, but in the legions themselves, and among the most distinguished of the *Palatine troops*. As they freely mingled with the subjects of the empire, they gradually learned to despise their manners, and to imitate their arts. The barbarian soldiers, who displayed any military talents, were advanced, without exception, to the most important commands; and the names of the virtuous of the counts and dukes, and of the generals themselves, betrayed a foreign origin, which they no longer condescended to disguise. They were often intrusted with the conduct of a war against their countrymen, and though most of them preferred the ties of collegiance to those of blood, they did not always avoid the guilt, or at least the suspicion, of holding a treasonable correspondence, with the enemy, of inviting his invasion, or of sparing his retreat. The camps and the palace of the son of *Constantine* were governed by the powerful faction of the *Franks*, who preserved the strictest connexion with each other, and with their country, and who resented every personal affront as a national indignity. When the tyrant *Caligula* was suspected of an intention to invest a very extraordinary candidate with the consular robes, the sacrilegious profanation would have scarcely excited less astonishment, if, instead of a horse, the noblest chieftain of Germany or Britain had been the object of his choice. The revolution of three centuries had produced so remarkable a change in the prejudices of the people, that, with the public approbation, *Constantine* showed his successors the example of bestowing the honors of the consulship on the barbarians, who, by their merit and services, had deserved to be ranked among the first of the Romans."

3. *As Allies.* *Gibbon* thus speaks: "It was by arms of a very different nature that *Galienus*, the Roman emperor, endeavored to protect Italy from the fury of the Germans. He espoused *Pipa*, the daughter of a king of the *Marcomanni*, a *Suevic* tribe. To the father, as the price of his alliance, he granted an ample settlement in *Pannonia*, (a Roman province.) The native charms of unpolished beauty, seemed to have fixed the daughter in the affections of the inconstant emperor, and the bonds of policy were more firmly connected by those of love. But the haughty prejudice of Rome still refused the name of *marriage*, to the profane mixture of a citizen, iron—and a barbarian, clay;—with and has stigmatized the German princess the opprobrious title of concubine of *Galienus*."

The Goths and Romans, after a twenty years' war, entered into a treaty. The Gothic nation engaged to supply the armies of Rome with a body, two thousand auxiliaries. *Aurelian*, who had exacted as hostages the sons and daughters of Gothic chiefs. The youths he retained in the exercise of arms, and near his own person: to the damsels he gave a liberal and Roman education, and by bestowing them in marriage on some of his principal officers, gradually introduced between the two nations the closest and most endearing connexions. *Aurelian* relinquished, at the same time, the province of *Dacia* to the Goths and Vandals.

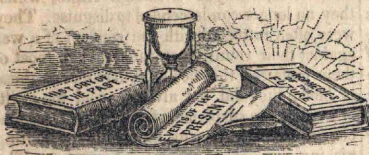
"The wisdom of *Protus* embraced a great and beneficial plan of replenishing the exhausted frontiers, by new colonies of captive or fugitive barbarians, on whom he bestowed lands, cattle, and instruments of husbandry."

4. *As Conquerors.* The barbarians, under *Alaric*, *Genserich*, and *Attila*, were victorious, yet their dominion was short lived. We date



the mingling of the barbarians as conquerors of the Romans, at the fall of the Western empire, A. D. 476, under Odoacer, the first barbarian king of Italy; and Theodoric, king of the Ostrogoths. Under Theodoric, the barbarians were more highly esteemed than the Romans. The revolutions of three centuries had made the *slaves masters*, and the *masters slaves*. "Under the reign of Theodoric, and in the happy climate of Italy, the Goths soon multiplied to a formidable host of two hundred thousand men, and the whole amount of their families may be computed by the ordinary addition of women and children. Their invasion of property, a part of which must have been already vacant, was disguised by the generous but improper name of *hospitality*; these unwelcome guests were irregularly dispersed over the face of Italy, and the lot of each barbarian was adequate to his birth and office, the number of his followers, and the rustic wealth which he possessed in slaves and cattle. Fashion, and even convenience, soon persuaded the conquerors to assume the more elegant dress of the natives; but the two classes of people he kept distinct, reserving the Italians for the arts of peace, and the Goths for the service of war. The whole extent of Italy was distributed into the several quarters of a well regulated camp." No further examples need be given. The entire history of Western Europe, from A. D. 476 to the present time, establishes my fourth proposition. Hence, we think, the propriety of the term, *Romano-German*, is fully established.

J. P. WEETHEE.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, FEB. 28, 1848.

### Sacred Chronology—

THE KINGS OF ISRAEL AND JUDAH.

(Continued from our last.)

2. **ATHALIAH.**—"When Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah. But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bed-chamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not. And he was with them hid in the house of God six years: and Athaliah reigned over the land." 2 Chron. 22:10-12.

**JEHOASH.**—"And in the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and showed them the king's son. . . . And he brought forth the king's son, and put a crown upon him, and gave him the testimony, and they anointed him; and they clapped their hands, and said, God save the king." And when Athaliah heard the noise of the guard, and of the people, she came to the people into the temple of the Lord. . . . And they laid hands on her; and she went by the way by which the horses came into the king's house: and there she was slain." 2 Kings 11:4, 12, 13, 16. B. C. 889, A. M. 3372.

2 Kings 11:21; 12:1—"Seven years old was Jehoshaphat when he began to reign. In the seventh year of Jehu, Jehoahaz began to reign; and forty years reigned he in Jerusalem," to B. C. 849, A. M. 3312.

As the reigns of Jehu and Athaliah commenced at the same time, the six years during which Athaliah reigned would terminate with the sixth of Jehu, and consequently the first of Jehoash rightly synchronizes with the seventh of Jehu.

2 Kings 10:35, 36—"And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead. And the time that Jehu reigned over Israel in Samaria was twenty and eight years."

As Jehoash began to reign in Judah in the seventh year of Jehu, the twenty-eighth and last year of Jehu must synchronize with the twenty-second of Jehoash.

2 Kings 13:1—"In the three and twentieth year of Joash [the same as Jehoash] the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years."

As Jehoahaz began to reign in the twenty-third year of Jehoash, and reigned seventeen years, his seventeenth and last year must synchronize with the thirty-ninth year of Jehoash.

2 Kings 13:9, 10—"And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead. In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years."

If Joash the son of Jehoash began to reign in the thirty-seventh of Jehoash of Judah, he must have reigned two years with his father; which CALMET supposes. But it expressly says that "Jehoahaz slept with his fathers;" and the natural inference is, that the reign of Jehoash his son dates from his death. Consequently the first year of Jehoash of Israel would synchronize with the thirty-ninth of Jehoash of Judah. Thus, Dr. HALLES says, it reads "in the accurate Aldine edition of the Greek Septuagint."

**AMAZIAH.**—The servants of Jehoahaz king of Judah conspired against him, "and slew him on his own bed, and he died." 2 Chron. 24:25.

2 Kings 14:1, 2—"In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah. He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem," to B. C. 820, A. M. 3341.

As the first year of Amaziah synchronized with the second of Joash of Israel, the first of Joash must have synchronized with the fortieth, beginning in the thirty-ninth, of Jehoash of Judah, and not in the thirty-seventh, as before shown.

2 Kings 14:16, 23—"And Jehoash [king of Israel] slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead. . . . In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years."

2 Kings 14:17, 19—"And Amaziah the son of Joash king of Judah lived after the death of Jehoahaz son of Jehoahaz king of Israel fifteen years. . . . Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish and slew him there."

As the first year of Jeroboam began with the fifteenth year of Amaziah, and Amaziah lived fifteen years after the death of Joash the father of Jeroboam II., it follows that the twenty-ninth and last year of Amaziah must synchronize and end with the fifteenth of Jeroboam, and the first year after his death with the sixteenth.

**UZZIAH, OR AZARIAH.**—"In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign. Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem." 2 Kings 15:1, 2.

As the last year of Amaziah ended with the fifteenth of Jeroboam II., and the first of Azariah, or, as he is called in other places, Uzziah, commenced with the twenty-seventh of Jeroboam, it follows that from the death of Amaziah to the commencement of the reign of Azariah, an *interregnum* of eleven years must have intervened in the line of the kings of Judah, to B. C. 809, and A. M. 3352. And then the fifty-two years of Azariah would extend to B. C. 757, A. M. 3404.

As Azariah was but sixteen years of age in the twenty-seventh year of Jeroboam II., he could have been but five years of age at the death of his father Amaziah. Therefore Dr. LIGHTFOOT and others have supposed that the government was administered by regents during eleven years of the minority of Azariah.

2 Kings 14:29—"And Jeroboam slept with his fathers, even with the kings of Israel; and Zachariah his son reigned in his stead." Chap. 15:8—"In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months."

As the first year of Azariah commenced with the twenty-seventh of Jeroboam II., Jeroboam's one and fortieth and last year must have ended with the fifteenth of Azariah. And as Zachariah did not begin to reign till the thirty-eighth, it follows that an interregnum of twenty-three years must have intervened from the death of Jeroboam II. in the fifteenth year of Azariah, to the reign of Zachariah in the thirty-eighth.

The death of Jeroboam II. in the fifteenth of Aza-

riah, is strikingly confirmed to have been in the year B. C. 793, by the prophecy of Amos. That prophecy was given "two years before the earthquake." Amos 1:1—"The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake." In ch. 8:9, the earthquake is thus predicted: "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day."

According to Usher, a great eclipse, it is found by astronomical calculations, must have occurred in Samaria A. C. 791, two years after the death of Jeroboam, so that Amos uttered his prophecy in the last year of Jeroboam, whose death he also predicted: ch. 7:11—"Jeroboam shall die by the sword, and Israel shall be led away captive out of their own land." Says Dr. HALLES, "Such a curious coincidence of astronomical computation with prophecy, affords a strong presumption, bordering on certainty, that the chronology of the reigns of the kings of Israel is here rightly assigned."

2 Kings 15:9, 10, 12—"Zachariah" "did that which was evil in the sight of the Lord. . . . And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead. . . . This was the word of the Lord which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass."

2 Kings 15:13, 14—"Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria. For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead."

2 Kings 15:17—"In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria."

As Zachariah began to reign in the thirty-eighth of Azariah, and Menahem succeeded, Shallum in the thirty-ninth, but one year may be allowed for the reigns of Zachariah and Shallum. And the ten years of Menahem's reign will end with the forty-ninth of Azariah.

2 Kings 15:22, 23—"And Menahem slept with his fathers; and Pekahiah his son reigned in his stead. In the fifth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years."

2 Kings 15:25, 27—"But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Ariath, and with him fifty men of the Gileadites: and he killed him, and reigned in his room. . . . In the two and fiftieth year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years."

(To be continued.)

### Election of the Virgin.

The following article, from the *Freeman's Journal*, the organ of Bishop HUGHES, of New York, shows that the Roman Catholics of this country have made provision for the protection of the United States, by the election of the Virgin MARY as their patron:

"The Provincial Council of Baltimore having elected the Most Blessed Virgin Mary as Patron of this country, and having at its last sitting, solicited and obtained the permission of using the title, 'Sine Labe originali concepta' in the office and Mass, it is certainly not unreasonable to anticipate a great increase of fervor and devotion towards the Holy Mother of God amongst good Catholics of our country, and especially on the Festival of the Immaculate Conception, which was celebrated last Wednesday. We do not know in how many of the churches the day was specially celebrated, though we know that in some of them it was so in great magnificence. Certainly no man of faith will hesitate to admit that the person, the parish, the diocese, or the province, by which a special devotion to the Queen of Angels shall be practised, as well as professed, particularly in this mystery, shall find it indeed a fruitful source of benedictions, a kindling of fervor, an increase of virtues and graces, an extending of power for the advancement of the Redeemer's kingdom, and the salvation of souls."

Let any of our readers should suppose that such an election is hardly to be credited, we publish the original decree, which we find in the *Concilium Baltimore Province VI. Habitum Anno 1846*.—That is, the doings of the Council of the Province of North America, which assembled at Baltimore in 1846—a document published in Latin, and designed only for the dignitaries of the church. We know not that

it has ever yet been published elsewhere; but have been so fortunate as to obtain a Latin copy of this pamphlet, from which we copy the decree referred to, and append a translation for the benefit of the English reader.

#### DECRETUM

S. Congregationis Generalis de Propaganda Fide, quo Deipara Virgo, sine labe originali concepta, Septentrionalis Americae Federatae Provinciae Patrona Instituitur.

#### DECRE

Of the Sacred Congregation General for the Propagation of the Faith, by which the Mother of God, the Virgin conceived without original sin, is appointed Protectress of the Provinces of United North America.

Whereas R. P. D. the Archbishop of Baltimore and his Suffragan Bishops solemnly holding their sixth Provincial Council in the month of May, in the year 1846, humbly intreated that the choice which they had made in Council, of the Most Blessed Virgin Mary conceived without original sin as the Protectress of the Provinces of United North America—might be approved by the Holy See; no obligation however being incurred of hearing Mass and abstaining from servile labors on the very day of the Festival of the Conception of the Most Blessed Mary, and therefore that, that solemnity (unless the Festival fall on the Lord's Day) ought to be transferred to the next succeeding Lord's Day, on which Masses private as well as public, peculiar to that Festival thus changed might be celebrated;—the Most Eminent and Most Reverend Fathers in General Congregation for the Propagation of the Faith, held the 25th of January, in the year 1847, on the motion of the Most Eminent and Most Reverend Lord Jacob Philippus, Priest, Cardinal Fransoni, President of the Second Congregation—resolved that our Most Holy Lord should be supplicated to assent to the most pious wishes of the Council.

This decision of the Second Congregation having been presented by R. P. D. John Brunelli, Archbishop of Thessalonica, Secretary of the Sacred Congregation to Our Most Holy Lord, in an audience held on the 7th day of February 1847, Our Most Holy Father Pius IX., by divine Providence Pope, kindly approved it in all respects—the Decree of Urban VIII., Pope of blessed memory, and other [decrees] whatsoever not prohibiting.

Given at Rome, in the Chamber of the Sacred Congregation for the Propagation of the Faith, the 2d day of July, in the year 1847.

J. PH. CARD. FRANSONIUS, *President*.  
J. B. PALMA, S. Congregat. *Officialis*.

### The Influence of the Holy Spirit.

DIFFERENT parties have taken opposite extremes on the question of the Spirit's agency. Some deny altogether His quickening, reviving power, as an agent in the salvation of men; denying that God is the author and finisher of our faith, that in him we live and move and have our being, and claiming that faith is entirely of ourselves, and not the gift of God. Others go to the opposite extreme, and claim the express and special guidance of the Spirit, in all that they do or say, or think, and place a reliance on such guidance far above, and often in opposition to the plain declarations of the written word. Many are driven to the one or other of these extremes, to avoid its opposite. We prefer the plain Scriptural middle ground which is happily expressed in the following article from the Pittsburgh "Advocate":

From the days of Luther and the great Reformation, down to the present period, no doctrine has



been more fully acknowledged as of the very essence of the true Protestant faith, in opposition to "a religion without a Holy Spirit" (Romanism), than the necessity and reality of the converting influences of the Holy Spirit of God. This is the meaning of such passages as the following: "Except a man be born of the Spirit—he cannot see the kingdom of God." "Washed, justified, sanctified, by the renewing of the Holy Ghost." "Created anew in Christ Jesus unto good works." "You hath he quickened (or made alive) who were dead in trespasses and sins." "Create in me a clean heart, O God, and renew a right spirit within me," &c.—These are but a specimen of the language employed by the Spirit of God to convey to the mind the true ideas of the nature of his Divine work on the soul, by which it "puts on the new man renewed in knowledge after the image of Him that created him"—even "the new man which after God is created in righteousness and true holiness."

It is also a truth vouched for by all ecclesiastical history, that just in proportion as any branch of the church of Christ has held forth in her testimony prominently, as in the Sacred Scriptures, this "mighty power of God," by which sinners' "eyes are opened"—just in proportion as the people of God have felt their entire dependence upon Him "who giveth the increase," even though a "Paul should plant and an Apollos water," and earnestly implored his presence, has the work of God in the heart made progress, and true godliness prevailed and flourished in the world. And so on the other hand, wherever and in the precise measure, other things being equal, that this peculiar work of the Holy Spirit has been slighted and neglected, has the church retrograded into cold indifference, lifeless formality, worldly mindedness, neglect and contempt of ordinances, indifference, (falsely called liberality) in regard to essential doctrines, corrupt living, damnable heresy, Deism, Atheism. Nor should it be regarded in any other light, than as a just and righteous retribution, that those who treat with contempt the special and glorious work of this Spirit, should be thus abandoned to the lowest depths of error, in doctrine, and eventually in practice. And such in fact is the history of all those Protestant churches which, as in Germany, have generally sunk, through various degrees of deviation from the truth, until they have reached the frozen confines of Socinianism and Rationalism. And it is lamentable to find even in this country the prevalence of the same system, which, as to all regenerating influences, is "a religion without a Holy Spirit."

### The Question of Time.

The year 1847 is past. The disputed time of about four years, among accredited chronologists, is now gone. The exact calculations which have been made on the prophetic periods have failed. What are Adventists now to do? is the grand question at this time.

To determine a future course, we must consider the following things:—

I. Did the truth of the Bible, or the correctness of the prophetic periods in themselves, rest on those calculations? No.

II. Do not other calculations, based upon the prophetic periods, extend into the future? Yes.

III. Will it not be wise to look for the real fulfilment of these periods in the future? Have we not the best of reasons for doing so? Is not this the only safe course? So we think.

We can take no very definite ground on exact time, with our present light. The events are in the future, and may so far as we can determine, speedily break upon us. So that the imperative duties of watchfulness, prayer, and all the duties of the ministry and church, are to be performed in all faithfulness.

On this important question, we present the views of Dr. ELLIOTT, contained in his late work:—

"With regard to our present position, we have been led, as the result of our investigations, to fix it at but a short time from the end of the now existing dispensation, and the expected second advent of Christ. This thought, when we seriously attempt to realize it, must be felt to be a very startling as well as solemn one. And for my own part I confess to risings of doubt, and almost scepticism, as I do so. Can it be that we are come so near to the day of the Son of Man, that the generation now alive shall very possibly not have passed away before its fulfilment; yea, that perhaps even our own eyes may witness, without the intervention of death, that astonishing event of the consummation? The idea falls on my mind as almost incredible.—The circumstance of anticipations having been so often formed quite erroneously heretofore of the proximity of the consummation,—for example, in the apostolic age, before the destruction of Jerusalem,—then, during the persecutions of Pagan Rome, then, on the breaking of the old Roman Empire,—then, at the close of the tenth century,—then, at and after the Reformation, and still later even by writers of our own day,—I say the circumstance of

all these numerous anticipations having been formed and zealously promulgated of the imminence of the second advent, which, notwithstanding, have by the event itself been shown to be unfounded, strongly tends to confirm us in our doubt and incredulity.—Yet to rest in scepticism simply and altogether upon such grounds would be evidently bad philosophy. For these are causes that would operate *always*; and that would make us be saying, *even up to the very eve and moment of the advent*, 'Where is the promise of his coming?' Our true wisdom is to test each link of the chain of evidence by which we have been led to our conclusion, and see whether it will bear the testing;—to examine into the causes of previous demonstrated errors on the subject, and see whether we avoid them;—finally to consider whether the signs of the times now present be in all the sundry points that prophecy points out so peculiar, as to warrant a measure of confidence in our inference such as was never warranted before."

Here we have the full convictions of a ripe scholar, and thorough a student of prophecy, while all the evidence of ten years' profound study of the prophetic word, and the signs of the times were all fresh before his mind.

THE DEVICE AT OUR EDITORIAL HEAD.—The design and import of this will be readily perceived,—that it is emblematic of the character of this paper.

The Past, the Present, and the Future, are the three great divisions of time. The History of the Past and Events of the Present guide us in studying the Prophecies of the future. These three departments of time are comprised in the object for which this periodical is issued. The Book of the Past is nearly written out: the scroll on which are penned the events of the Present is nearly filled up. The last sands of the Glass of Time are nearly run. But while darkness is shrouding the past with its oblivion gloom, the page of Prophecy diffuses its rays of light over the Future.

As the eye rests on it, it calls up great and glorious thoughts. It reaches back through all the mutations of Earth's eventful story; and forward through the ages of eternal existence. It scans all the horizon of the present, and brings together in one focal point whatever may tend to beautify the sacred page.

Some of our readers have objected that we deal too much in history; others, that we devote too large a space to the news of the day. This device, as emblematic of the design of our sheet, shows that it is all relevant to the one question at issue:

The closed books are not sealed: they may be opened and read of all. Though there closed, they are eloquent in the associations of thought they recall. Though closed, may the reader remember that "the Books" will soon "be opened." And then, blessed will be they whose names shall be found written in the "Book of Life."

"The Le Roy (N. Y.) Gazette says the Adventists, or Millerites, have been holding a protracted meeting in that village, which has been well attended. It appears that May next has now been fixed upon by these people as the time of the second advent, when, according to their calculations, the world will be just 6000 years old."

The above paragraph is being extensively circulated in the papers. In reference to it we would say, such a conclusion is *not* arrived at by Mr. MILLER or the second Adventists who believe with him. The Adventists have no definite time in the future, for the termination of the prophetic periods. They look for the advent as an event which now may at any time be expected, but for which a definite time cannot be assigned. The Adventists are not responsible for individual indiscretions, where confidence is proportioned to a want of familiarity with the difficulties to be surmounted to fix upon a definite time.

AMERICAN SYMPATHY WITH THE POPE.—A correspondent of the *New York Herald*, who writes under date of Turin, Jan. 7th, gives an account of the reception, in Italy, of the address adopted by the New York meeting of sympathizers with the Pope. He says, "the address to the Pope, and the speeches delivered, were translated and published in all the leading journals of Italy. The sensation produced everywhere was immense. Everywhere the Americans were declared to be brothers and friends.—Thanks were rendered, gratitude was manifested, and every American was greeted with kindness and enthusiasm. A large crowd of young men, nobles and others, went in procession, with torches, to the American consulate, and also to Mr. Lester's house, with flags of liberty, and "vivas" for the Americans, for the consulate, for the consul, for the American eagle, and for Washington! Poems have been written in honor of our public men, our institutions and the heroes of our revolution." We have not a little curiosity to learn, how the Pope will receive this address from Protestants.

### The Cosmogony of the Earth.

EVENING CONVERSATIONS BETWEEN EARTH-READER AND BIBLE-READER.—ON THE CREATION.

(Continued from our last.)

E. R.—Without directly saying how much I believe, or do not believe, of Bible, I will read from my book, and shall be happy if the account harmonizes with yours: taking as a fundamental principle, the general rule that when more than one supposition can be made to account for a thing, we should adopt the most simple. Now I read—1st. I assume that there was more time in even the comparatively recent period, according to the geological division of the periods of the earth's existence, as into primary, secondary, tertiary, and recent. Judging from the depth of fossil remains, there must have been more time, I say, in the recent, and part of the tertiary periods, than the Hebrew record gives for the whole of those periods. The animals which immediately preceded man and covered the face of the earth, could not have existed along with man—if in their period there was the same constitution of air, and similar laws of life as at present, which facts we are certainly justified in assuming. If we take the general recent period, there must have been a much longer time for the existence of these warm-blooded animals. We find different species in succession to have existed, the superior preying upon the inferior, and in turn giving way to those superior to themselves; and admitting essentially the same laws to have prevailed then as at present, oxygen for the breath, light for the eye, materials for the bones to grow from; and as those superior animals could not grow up and be nourished as are the inferior and insignificant, therefore, considering the vast amount of these remains, they could not have existed while man lived.

B. R.—Will you permit me here, Earth-Reader, to enquire, what evidence there is of this multitudinous existence of mammalia, how multitudinous it must have been, and the argument that their existence was prior to the time of, and inconsistent with, that of man?

E. R.—That these animals could have existed along with man, in *limited* numbers, I admit, but in great numbers I do deny; and for four thousand years earth has been comparatively thickly inhabited by man. You ask how I estimate the quantity of animal life. It struck me as being vastly too great a tide of life to have existed along with man. Fossils of mammalia increase in size as we go farther down, and we have at present scarce a remnant of those mammoth animals, whose fossil remains are found in immense numbers on our continent, as the salt-licks of the West clearly show. Why did these animals cease to exist? I reply, because their food ceased.

B. R.—I should be happy to present any statistics giving light on this subject; but unfortunately, I have never been able to find the evidence of this vast amount of animal life. Fossil remains abound in large quantities in certain localities—around the salt-licks of the West—on the plains of Siberia, &c. &c.: but even there we do not find them in such quantities that they could not have existed on the earth in connection with man. We have always suspected that geologists have taken much for granted which still lacks the proof—that their superstructure is too large for the base of their edifice; and therefore we still wait for the evidence of a multiplicity of animal life inconsistent with that of man's. Besides, we have reason to believe that the accumulation of the remains of mammalia are not the result of a successive deposit through a long period of ages; but the result of some sudden catastrophe; that their existence did not cease for want of food, but because they were submerged by the waters of the Deluge.

E. R.—As to the proof that there was a larger amount of animal life than you estimate, it is found in the fact, that a great proportion of the soil is of animal origin; and that the comparative size of these remains is larger and coarser as you go down. Plants also, increasing in the same proportion, have produced a general impression among those who have made original observations, of the adaptation of that age of existence to the demands for the support of life, and the development of these animals.

B. R.—Undoubtedly the size of animals was proportioned to their food—they were also of a larger type than those now existing. We, however, do not find the remains of these larger animals in such numbers that they must necessarily have died of starvation. That they should have been of a larger size, is not inconsistent with Moses. Prior to the flood, the age of man was vastly more extended than now. There were also giants in those days. This enlarged size and longevity of the antediluvians may have been owing to the superior purity of the atmosphere before the putrefactions arising after the Deluge had vitiated

it. The same influences might also have aided in the production of the mammoth animals whose fossil remains fill us with wonder. We account for the termination of their species by the waters of the Deluge. The proportion of animal to the vegetable and earthy matter of the soil we conceive is not greater than we should expect after a lapse of 6000 such years as scripture and history records.

E. R.—Do you believe that any class of animals, sufficiently numerous to have covered the face of the earth, such as baboons and monkeys, have existed? Could men have existed along with that class?

B. R.—I believe that extensive remains of this species are found, but not sufficient to necessitate the conclusion that the earth was more thickly inhabited with them than it is at present. Yet, if the earth was once inhabited with them as thickly as now with man, we know not why the existence of man should have been inconsistent with theirs. Why do you conclude it was?

E. R.—I do not suppose it inconsistent that there should have been a certain quantity of other animal life along with man. I suppose that when man first came, animals were numerous, but gradually gave way. If there was such a race of animals, it must have been previous to man's existence, as it required a peculiar character of vegetation adapted thereto. Chemists say that the relative amount of vegetable and animal life must be balanced, the vegetable evolving what the animal consumes, and vice versa; and in order to produce the same constitution of air, there must have been a relative amount of vegetable life, so that if a great number of animals, as large as man, did exist, men could not have lived at the same time in great numbers; and if men shall still continue to increase, other warm-blooded animals will cease to exist.

B. R.—According to the letter of the Mosaic record, there may have been at first a large amount of animal and vegetable life; but we have no evidence of animals having been more numerous on any part of the earth's surface than they are now in the dense forests of Brazil, which teem with animal life, and which, if submerged by a deluge, like that of Noah, would furnish fossil evidence of as multitudinous a presence of animal life in this age as any exists of past ages; and therefore we still conclude that their existence was perfectly consistent with man's.

### SECOND EVENING.

E. R.—In the former conversation we went into a consideration of the probable length of time man has been upon the earth, and agreed that he is, comparatively speaking, a new comer. We then went into an inquiry as to more than five of our common days having been spent in bringing this vale from a chaotic state, to a fit residence for the human race. The days mentioned in this account are merely the expression in familiar language of the principal epochs in which the chief occurrences that marked the progress of creation are said to have taken place, and correspond sufficiently with the observed geological periods and divisions for all the purposes of common and general reasoning upon these subjects, to be taken as a guide in tracing the order of the creating, or developing process. Facts have been presented, going to show in general terms the probable number and order of animals that existed immediately before, and just after the first coming of the race of man upon the face of the earth. An atmosphere that could support the growth of food sufficient and proper for such animals as existed at a time considerably previous to man's advent, could not support the life of animals organized like him. As yet we have not brought forward much tending to prove what length of time was consumed in these "pre-Adamite" occurrences, but will go now to this point, unless my friend has somewhat to answer.

B. R.—In reference to the size of plants and animals, I have shown before that they might have been very large anterior to the deluge:—much larger than subsequent to that period. The atmosphere may have been so vitiated by the exhalation of gasses generated by the decaying masses of animal and vegetable substances, left to putrify after the Deluge, as with other causes to account for the diminished duration of man's life. All the constituent elements essential to the growth of vegetation, which now lie buried in the form of coal and other vegetable deposits in the bowels of the earth, before the flood—during which we suppose they were thus submerged—must have existed in so much greater abundance, as the amount was subtracted by that submerging; and therefore there was ample cause for a more luxuriant growth of vegetables adapted to the wants of such animals as you refer to. Why man could not breathe the atmosphere breathed by such animals, I have yet to learn.

(To be continued.)



## Correspondence.

## The Signs.

Six thousand years the curse must reign  
O'er this our rosy, Eden orb,  
While the distressed creation groans  
In travailing pains to be restored.  
The labor clock has measured off  
Near the appointed time of woe.  
"Jannes and Jambres" boldly scoff.  
Creation heaves a dying throes!  
Old ocean mingles with the skies,  
Then madly leaps upon the shore,  
The compass, sail, and steam defies,  
Betokening Nature's final hour.  
The sun has veiled itself in night,  
The moon has dressed herself in blood;  
And myriad stars, with streaming light,  
Have fallen like the unripe fig.  
"Men's hearts are failing them for fear  
Of what is coming on the earth;"  
And trembling monarchs see it near,  
And leave their thrones to shun the crash!  
Hasten it, Lord, in thy good time;  
Transfer the thrones to martyrs dear;  
Upon thy azure throne sublime  
Appear, O Son of God, appear!

## The Final Separation.

Luke 17:34-35—"I tell you, in that night there shall be two in one bed; the one shall be taken, and the other left. Two shall be grinding together; the one shall be taken, and the other left. Two shall be in the field; the one shall be taken, and the other left."

The 30th verse of this chapter reads, "Even thus shall it be in the day when the Son of man is revealed;" showing that it will be in one day of twenty-four hours. And as it will be like the lightning from the east to the west (v. 24), it will be day (two in the field) in one hemisphere, and night (two in the bed) in the other.

As sure as the four universal monarchies of antiquity have passed away, or the fourth been divided between ten kings,—as the Papacy has arisen and made war with the saints, and overcame them, for twelve hundred and sixty years, putting to death from fifty to sixty-eight millions,—as its coercive power has waned, and those days of tribulation have been shortened,—as the sun was darkened and the moon refused to give its light, immediately afterwards,—as half of the human family fourteen years since spent a sleepless night to see the stars (inferior stars, or meteors) fall from heaven, like a fig-tree casting her untimely figs, when shaken of a mighty wind,—as the prophetic numbers cannot, by any fair reckoning, be extended beyond about this time,—in a word, as sure as all prophecy does not turn about and flow backwards, and these events all have to be acted over again, we are liable, yea, it is exceeding probable, every night when we retire for rest, and every morning when we begin the active labors of the day, that within a twelve hours that wonderful and unimaginable scene of final separation will take place! Oh, how ought we to watch and pray!

"Parents and children there must part,"  
"Husbands and wives there must part,"  
"Brothers and sisters there must part,"  
Must part to meet no more."

Surely there will be "mourning, mourning!"—"All the tribes of the earth shall wail." Nothing but the day itself can awaken a world devoted to eating and drinking, and all the pleasures of time and sense. Dreadful thought! It will come as a snare on all who are in darkness. "When they say, Peace and safety, then sudden destruction cometh upon them; and they shall not escape. But ye are not in darkness that that day should overtake you as a thief."

When I took my pen, I only thought of relating the following anecdote, which was given me by a brother as we were passing the house of the individual in New Hampshire, in '43.—The husband, who had opposed his wife in her belief of the speedy Advent, awakened one night by the most awful peals of thunder, and saw the most vivid flashes, or, as it appeared to him, waves, of lightning. He thought of the scriptures at the head of this article, and was seized with terror. "Well," thought he, "if indeed the Lord has come, my wife is a Christian, and has been taken." He threw his arm to the other side of the bed, at the same time calling her by name. Good heavens! she was gone! At the moment a most terrible clap of thunder broke forth, as if the heavens and the earth were shivered to atoms. He leaped from the bed and shrieked like a maniac, bursting door after door, and calling his wife, when her sweet voice, calm and subdued, stole upon his ear. He stopped, doubting for a moment whether it could really be her, or whether devils were mocking at his doom. She had gone to a distant closet to pray for her husband, who was then glad to join with her and submit to the cross.

Luke 13:25—"When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; he shall answer and say unto you, I know you not whence ye are."

Oh, sinner! every hour's delay may be the price of eternal wallings! Awake!—haste!—haste for thy life! for that day is hastening on all the wings of time. This very night you may be awakened by thunders louder than pealed forth in the night just referred to, and leap from your couch of down and burst through your doors, a wilder maniac than the man whose case is related above. This very day you may leave your companion, or child, for your shop, your mill, or your field, and they may be gone, forever gone, before you return. He only is wise who "seeks first the kingdom of God and his righteousness." Whatever else you may neglect, do not, for your own sake, neglect this. Watch and pray always, that ye may

be counted worthy to escape all these things which are coming to pass, and stand before the Son of man.  
New York, Jan. 26th, 1848. I. E. J.

## Letter from Bro. J. Y. Butt.

DEAR BRO. HIMES:—There is a sentiment held by many in our day similar to that advanced by Gamaliel of old (Acts 5: 38, 39), on a certain occasion when the apostles were arraigned before the Jewish council for teaching in the name of Jesus, viz., that every cause, or work, which is of God will stand, and that every opposing cause, or work, will come to nought. This sentiment is true in one sense, but not in the sense in which it is commonly used. It is true that when the Saviour appears in his glory, truth will be triumphant, and every work that is not of God will be brought to nought; but it is not true, that prior to that time every cause, or work, which God does not approve must speedily have an end. If this sentiment was true, Paganism, with its long catalogue of abominations, would long since have had an end.—Infidelity, in all its hydra-headed and disguised forms, would be extinct.—"The woman, drunken with the blood of the saints, and with the blood of the martyrs of Jesus," would not now say "in her heart, I sit a queen, and am no widow, and shall see no sorrow."—The various heresies among Protestant sects would also have shared the same fate. But what are the facts in the case? Notwithstanding it has been over eighteen centuries since the gospel sun first illumined the moral heavens, we find the mass of mankind still enveloped in heathenish darkness, and in many places where once waved the banner of the cross, and the star of Bethlehem shone, the "candlestick" has been removed, and if possible a denser gloom than ever, has settled down upon those once favored spots. Again: Paganism, Papacy, Infidelity, and Mohammedanism, are still mighty engines in the hands of the "wicked one" to destroy the souls of the children of men.

It is true, God has in some instances visited with speedy and signal judgment the daring transgressor. Such cases were evidently designed to evince God's determination to punish sin, that we might be restrained from doing evil in view of the certainty of punishment. But the Bible nowhere, to my knowledge, intimates, that because a work is opposed to God it therefore must necessarily have an end; but, if either, rather the contrary. The wise man says, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 3: 11.

The sentiment advanced by Gamaliel is used to justify a spirit of do-nothing. Such persons try to free themselves from all responsibility of supporting the cause of God; and they will say, "Why, if the cause is of God, it will stand." They appear to forget that God works by means—that it requires the co-operation of all the members of the household to support his cause. Hence we are represented as co-operating to him the relation of stewards, and for the proper disbursement of what we possess we shall be held strictly accountable. When the persons just referred to are expostulated with for their idleness in their Master's cause, the common excuse is, "I have no influence." "I could not do anything if I were to try." "I am too poor," &c. Allow me to ask the question, if this should meet the eye of such an one, Are you really honest in these excuses? and if so, Are you not deceiving yourself? Do you really believe you have no influence? If this were so, you would be a mere cypher in God's creation. But you have an influence, and that influence is either exerted for God or the devil, and it is for you to decide which, by an impartial examination of your conversation and actions. We may profess to have faith, but it will avail us nothing, unless it be a living faith. The apostle James asks the question, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" Jam. 2: 14-20.

Such faith as James here condemns, will save the devils if it saves us. Again: hear the testimony of Him that spake as never man spake: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 5: 1, 2, 6. How are we to "abide" in him? The answer is, "If ye keep my commandments, ye shall abide in my love." V. 10. These "commandments" are plainly expressed in his word. None need ignorantly err.—They call for an entire consecration to him of soul, body, and spirit. If we are blessed with much of this world's goods, as liberally we have received, liberally we must give. In vain do we plead, "I am poor," while we are heaping treasure "together for the last days," or are lavishing it upon our lusts, by decorating our bodies and pampering our appetites, and while the money thus unnecessarily expended would feed the starving widow, dry the orphan's tear, and further the Redeemer's cause upon earth. Fearful will be the doom of such when He who will sit upon the "great white throne" shall award to all the things done in [their] body, according to that [they have] done, whether it be good or bad." The

Saviour declares, "Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels: for I was hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal." Matt. 25: 41-46.

In this language we can read our future destiny, if we then are found among the class who profess to do, but do not. It is time that we all awake and fully prepare for that day, when God shall judge the living and the dead. Oh! what horror will fill the souls of those who are then unprepared, when the "sign of the Son of man" is hung out in the heavens, and the Lord is seen coming with his angels to visit his enemies in wrath. They read in his frown, "Indignation and wrath, tribulation and anguish." Hope's brilliant star, which has illumined their pathway so long, has forever set in the night of despair. And in the anguish of spirits lost they cry, "Rocks, fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" No Mediator now before his Father's throne, with hands uplifted, and pierced, crying, "Father, spare," no trumpet now sounding from Zion's walls, inviting sinners to come and be washed in a Saviour's atoning blood; no Holy Spirit's wooing influence longer felt: but the fearful sentence rings in their ears, uttered from the lips of a despised and insulted Judge, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Sinner, this is no imaginary picture.—God's word declares that it will be a reality. Are you prepared to endure the Saviour's wrath? If not, flee unto and obey him, while he is willing to save.

To my fellow laborers in the Lord's vineyard I would say, Let us cultivate a spirit of brotherly love, and avoid everything that is calculated to alienate us from each other. If we differ on some points, let us remember that it is only "when the Lord shall bring again Zion," that the watchmen will see in all things "eye to eye." If we grant to others the same liberty that we ourselves claim, and act it out in our intercourse with each other, what shall prevent our laboring harmoniously together?

May God solemnly impress our minds with the importance of these things, is the sincere prayer of your brother in the "blessed hope."

Coal Run (O.), Feb. 8th, 1848.

## Letter from Bro. L. C. Baldwin.

DEAR BRO. HIMES:—\*\*\* We hardly know how to do without the "Herald," for we derive much comfort from its perusal. We are often cheered by it in our pilgrimage; and especially so of late, as we have had so little Advent preaching. It comes like an angel of light, bearing messages of heavenly comfort on its wings. O, how cheering to hear from the dear children scattered abroad! With what delight do I peruse their epistles, coming, as I believe many of them do, from hearts warm with love and holy zeal. My own heart is often warmed with these influences while I am reading, and my soul feels equipped to rush with fresh valor to the fight.

Of the cause in this place, I have not much that is cheering to write. Although there are some jewels here which we expect will not be forgotten in the great day of gathering, so soon to come, yet they are, I fear, but few in number. Many there are with whom we once took sweet counsel, who have turned aside, and now walk no more with us. Many who once gave good evidence that they loved the glorious appearing of the great God and our Savior Jesus Christ, now plainly show that their hearts are set on the things of this present evil world, which will soon pass away. And there are too many who say that they love this blessed truth, and yet are too cold and lifeless to make an exertion to assemble with those who still meet for the purpose of strengthening each other by the way.

We have long anticipated a visit from you, but have been disappointed. We were cheered in the fall, however, by a visit from Bro. Buckley, whose labors among us gave much satisfaction, and we trust were by no means lost. Could he have staid, we should have anticipated great results.

We greatly need among us some efficient laborer. We see by the "Herald" that Bro. S. Chapman anticipates soon visiting Russell, St. Lawrence Co., which place is only thirty or forty miles distant from us. If he could arrange so as to visit us at that time, we think he would not have reason to repent so doing. We need a laborer to spend a few weeks in the field here,—one who understands his work.

Mr. Haskins called on us in his journey West.—His notions took no hold here. In short, we want no new-fangled notions; but we do want and need a laborer among us who will give us the sincere milk of the word,—not one who will spend his precious moments in trying to prove that the soul will sleep with the body, that the punishment of the wicked will have an end, or that probation will continue after the second advent of the Lord. But we want one who will strive to persuade men to prepare for the coming of our Lord. This theme, and this only, is the delight of our souls;—this is the "meat in due season," which is exactly suited to our taste. O, Lord, increase our relish for it, and also our dislike for all that tends to distract and divide. But most of all, give us that charity which induces us to bear a brother's frailties, remembering that we also are mortal.

Massena (N. Y.), Feb. 8th, 1848.

## Letter From Bro. E. A. Hopkins.

BRO. HIMES:—That it requires line upon line, and precept upon precept, here a little and there a little, to make people understand any important principle, or doctrine, is a fact with which every observing mind is acquainted. This is true throughout the literary department; and it is no less so in relation to the principles and doctrines of the Bible. And it is also certain, that inasmuch as a person is thoroughly educated, so much the better is he prepared to instruct others; and hence, as far as education is concerned, so much the more good is he qualified to do. Now, if this is the fact, that the enlivening and refining, exalting and maturative principles of mental discipline, are to make the mind susceptible of greater happiness,—elevating man as a high and venerable lord of creation, and placing all the means requisite to his life in a far higher and more transcendently glorious state than this within his reach, while in this wicked and perverse generation,—how much the more does it fill the soul with joy unspeakable and full of glory, to be instructed into the sound and philosophical teachings of the "sure word of prophecy, whereunto we do well to take heed." The Bible is a book which contains a vast amount of common sense. But some of the ways in which it has been (and is now, occasionally,) explained, have actually been the means of keeping people in darkness, and thus depriving them, in a great measure, of that peace which maketh glad the city of our God. But truth is gaining ground, notwithstanding the mass will not hear, read, nor understand. The time has come in which many will run to and fro, and knowledge increase.

"Truth will prevail, tho' men abhor  
The glory of its light;  
And wage exterminating war  
To put all foes to flight.  
Tho' trampled under foot of men,  
Truth from the dust will spring,  
And from the press, the lip, the pen,  
In tones of thunder ring."

In this truth-telling and light-reflecting principle, the high standing and straight-forward course taken and steadily pursued by the "Advent Herald," throughout its various connections and relations, we heartily co-operate.

Since writing the above, we have been highly gratified by receiving copies of the "Herald." And lo, and behold! "New series—Vol. 1, No. 1," of "Advent Herald" meet our eye, exceedingly improved, in a new dress, new type, and enlarged. We wish you success in your arduous labors to spread light, and to educate the world, as far as possible, for the kingdom. Yours in hope.

Foster (R. I.), Feb. 9th, 1848.

## Letter from Bro. Elijah Eliason.

DEAR BRO. HIMES.—The subject of Christ's second coming has been a subject that has engrossed my attention for the last fifty years. I have closely observed the changes that have transpired since the French Revolution, and must acknowledge that they have been minutely fulfilled in accordance with prophecy, as is shown by the entire overthrow of the kingdom of the Beast and False Prophet, and afterwards by the overthrow of Infidelity, established by the French nation, with Bonaparte at its head; and also in the case of Popery, as the last and eighth head of the Beast from the bottomless pit, as mentioned in Rev. 11:27.

Immediately after the downfall of these, the judgment extended to the Turkish empire, which sustains Mohammedanism, just as the emperors of Rome sustained Popery, and both together denote the legs and feet of the Man of Sin, whose kingdom is now darkened.

The first five vials have been exhausted in the accomplishment of these judgments. Immediately after, the sixth vial was poured out on the mystic waters of the great river Euphrates, which have been dried up, and the way of the kings of the East is now prepared. Russia, France, and England are now making their progress towards the East.

The events now taking place in Europe, indicate that the three unclean spirits like frogs, which are called spirits of devils, have gone forth to the Beast and False Prophet, to gather them together, as the last public event that is to take place before the seventh angel shall sound, when the mystery of God will be ended, and the angel of the Lord will announce the appearance of Christ in the skies.

Everything so far proves that the midnight hour has come, and I believe that God is now sending forth his heralds, proclaiming its near approach. I am convinced that the work is of the Lord.

I have been fully satisfied for fifty years past relative to the Advent doctrine, and in my feeble way have not ceased to call the attention of the people to the subject, and especially preachers.

Hillsboro' (Md.), Jan. 3d, 1848.

## Letter from Bro. G. W. Clement.

DEAR BRO. HIMES:—I have only time this morning to say, that I am extremely glad to see the "Herald" come out in its present enlarged size, and anxiously hope you may be sustained in your arduous endeavors to do good.

I was sorry to see in the last week's "Herald" that your health was no better. Hope the Lord will direct and bless the means for your speedy recovery.

We are favored with the ministrations of Bro. B. Reynolds once in four weeks. He is a bold soldier of Jesus Christ, and sticks fast to the word of God. He preaches by example as well as precept. Bro. W. H. Eastman visits us occasionally, and is a man of mind. He goes into the deep things of the gospel with spirit, energy, and understanding, and evidently aims at a thorough knowledge of the Bible. Bro. Shipman has not preached to us since he left Boston.



We love him in the Lord, and love to hear him sound the gospel trumpet.—You have reason to suppose that with the above privileges, we are prospering; but I am sorry to say, that we are living far beneath our privileges, notwithstanding our trials are many. There are ten thousand events transpiring around us calculated to ensnare us, the effect of which is to cause our love to wax cold, and, I fear, to divert our thoughts from the great object of our hope. O, how much we need to be constantly on the watch, not only as regards ourselves, but others. The array of the world, the flesh, and the devil are calculated, in all their varied forms, to draw us away from Christ and his gospel, unless we are constantly on our guard. May the good Lord keep us by his grace from falling away from the faith once delivered to the saints.

Landaff (N. H.), Feb. 16th, 1848.

#### Case of Elder J. G. Bennett.

Agreeably to appointment, published in the "Advent Herald" of Jan. 1st, a number of the brethren assembled, who were called to order by Bro. J. Cummings, who acted as Chairman of the meeting. An invitation was then given to all present, who felt interested, to take an active part in the meeting, when the following brethren gave in their names as willing to do so:—J. Billings, I. H. Shipman, R. V. Lyon, A. Sherwin, D. A. Clay, A. Keyes, C. S. Collier, H. W. Moore, M. Sweet, J. Kendall, W. H. Eastman, F. Densmore, F. Durant, J. Cummings, H. Bundy, and S. Thurber.

Bro. H. Bundy was then chosen Secretary, after which prayer was offered by Bro. R. V. Lyon.

It was then voted to choose three brethren, to be added to the original Committee chosen at Sugar Hill to investigate and report. The following brethren were chosen—I. H. Shipman, R. V. Lyon, and J. Cummings.

After an examination of the charges, (Elder Bennett not being present, being unwell,) the Committee was instructed to visit him at his house. It was then voted to adjourn until half-past 6 o'clock P. M., in order to give the Committee an opportunity to visit him.

The brethren met at half-past six o'clock. The Committee reported—  
"We would inform our brethren, that we have visited Elder Bennett, and have as yet obtained no satisfaction. The proceedings of the brethren were presented to him, together with the charges, and the evidences to sustain them. He said he had no confessions or concessions to make, and that the brethren could do what in their wisdom they thought best. We left him to consider the matter until 8 o'clock the following morning, when he is to inform us whether he wishes us to visit him again or not."

Adjourned, to meet again at 8 o'clock the following morning.

Met on Thursday morning, Feb. 10th. Prayer by A. Sherwin.

An answer was received from Elder Bennett, that he had nothing further to say.

After a thorough investigation of the matter, the Committee retired, and after due deliberation, brought in the following report, which was unanimously accepted and adopted:—

"We, as a committee, are agreed, that the following charges brought against Elder J. G. Bennett, are fully sustained, and until he shall fully remove them, and make ample concession, and retrace his steps, we can no longer recognize him as a fellow laborer in preaching the glad tidings of the kingdom of God."

"1st. Propagating, privately, the doctrine of spiritual wifery, or the coupling together of the sexes, not man and wife."

"2d. Evading and denying the same."

W. H. EASTMAN, Chairman of Com.  
Voted, that the above be published in the "Advent Herald," and that the "Harbinger" copy the same. Adjourned without date. J. CUMMINGS, Chair.

H. BUNDY, Sec'y.

Bro. F. Densmore did not vote.

Claremont (N. H.), Feb. 10th, 1848.

#### Case of Discipline.

Bro. HIMES:—Our brethren in East Bethel request you to give the following a place in the "Herald."

Agreeably to a notice in the "Herald," the brethren in East Bethel assembled in council, to investigate the case of Bro. Ira Wyman. Suffice it to say, that charges were presented and sustained, that the course he has pursued for some time past has been unchristianlike, which charges were met by Bro. Wyman by a confession of the past, and promises to amend in the future, satisfactory to all the brethren present.

It was expressed by a unanimous vote of all the brethren present, that he no longer spend his time in travelling from place to place, preaching or teaching, but that he would find some convenient place for his family, where he might maintain it with the labor of his hands, and meet the demands of his creditors as fast as he can. This Bro. Wyman has agreed to do.

These charges, it will be understood, were against his character as a Christian. As to his doctrine, I have permission from him to state, that he has evidence from God, that Mr. Hall, from Maine, who has recently been here, is a man of God, and in the main adopts his doctrines and practices, such as promiscuous feet-washing, knowing in the Spirit; all of

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#### The Faith of Job.



which doctrines I have no fellowship for, neither have my brethren here at East Bethel, with whom I wish to associate with. W. H. EASTMAN.

East Bethel (Vt.), Feb. 17th, 1848.

N. B. I feel it should also be noticed, that our brethren did not take a Scriptural course with this brother in this affair, in all respects: they did not labor individually with him, as they should, which the brethren confessed to the satisfaction of Bro. Wyman.

[NOTE.—We give the above for the sake of the suffering cause of Christ. While we have such a class of irresponsible men going about the country under the Advent name, we can only look for distraction, disgrace, and ruin. We are glad that any have the courage and good sense to stand up in defence of gospel discipline, against those who oppose all law and order in the churches of God. We wish Bro. Wyman well, and hope that he may, in his proper sphere, become a useful man. There are some other cases which heavily tax our brethren. Men, who are too lazy to work, or to study, and too dishonest to pay their debts, are not the brightest ornaments of the church of God, or, especially, of the gospel ministry.—Ed.]

#### Extracts from Letters.

From Buffalo (N. Y.), February 10th, 1848.

\* \* \* The meetings are quite interesting. Bro. C. B. Turner has labored acceptably for some time, but has left for a short time on business. At our prayer and conference meeting last Lord's day evening, there were about twenty-four or five of the brethren who spoke. It was near 10 o'clock before the meeting closed. I hope these are but drops before the shower. The subject of the Advent is more and more interesting to me. The passing of the time never weighed in my mind, but confirmed me in the correctness of our position. Go on, my brother, in the strength of Christ, and you will have the prayers and other aid from all the faithful, whether they differ from you or not on some points. I cannot see as you do, but that does not lessen my affection for you. I want the privilege God has given me to read and think for myself, and the pleasure to aid in giving the same to others. The God of Israel bless you more and more, and strengthen you to lift your voice as a trumpet faithfully until your work is done. Your brother, waiting for the manifestation of the sons of God, F. M. WILLIAMS.

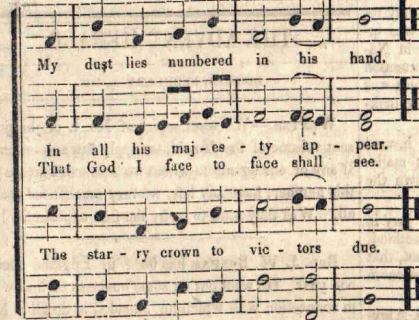
From Montgomery (Ala.), February 9th, 1848.

Bro. HIMES:—What is to be done with the poor of our country? Was not the gospel preached to them in our blessed Saviour's day? And why should it be withheld from them at the present time?—Many of the Advent brethren may conclude that in a slave-holding state the Advent cause would not be tolerated. This is unknown to me; but I do not believe it would be opposed with violence. Brethren, the poor must not suffer because they are living in a slave-holding State. Brethren, come over and help us,—give the poor a fair chance for their souls. The blessed Jesus gives us a chance, by calling you to this honorable, though persecuting work. Therefore pass us not by. A Baptist friend of mine wishes to know why you oppose feet-washing. Please, brother, to satisfy us both, for I have often thought this a very special injunction, enjoined on Christians. Your brother, in the bonds of a peaceful gospel, M. R.

[Brethren are as ready to go to the South as elsewhere, if the way opens before them. You will find in the "Herald," during the winter of '45, a full refutation of feet-washing as a gospel ordinance.]

MILLENNIAL HARP.

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From Lebanon (N. Y.), January 28th, 1848.

DEAR BRO. HIMES:—How sweet is the interchange of feelings and sentiments with those we value and esteem for our Redeemer's sake. Although separated at present from nearly all the children of God, I cannot but feel that we are all led by the same Spirit, and drink from the same fountain, and that we seek the same spiritual Rock, which is Christ alone: for there is no other name given among men whereby we can be saved. May we then be crucified unto the world, and the world unto us, that the lives which we live in the flesh may be by faith on the Son of God. With a sincere desire and earnest prayer to God: that he may impart spiritual comforts, and all needful temporal blessings, to his children, wherever scattered in this fleeting world, I remain your sister in tribulation and sorrow, L. M. RICHMOND.

Bro. O. E. NOBLE writes from Tobehanna (N. Y.), under date of February 9th, 1848:—

DEAR BRO. HIMES:—Time still continues, and has brought around again the commencement of another volume of your valuable paper. You, as editor, have your responsibilities and trials. I have often reflected on the peculiar trials of an editor of a religious paper. His correspondents have various temperaments. Bro. A. is possessed of a mild, indulgent, yet firm temperament, and has arrived at his conclusions by weighing every objection, and by comparing every opinion with the word of truth; hence, he is not "carried about with every wind of doctrine." He is indulgent because he is generous, and feels that others possess rights as well as himself.—To God he feels responsible. Bro. B. is firm, without indulgence, is zealous without knowledge, and is implacable; if he has the truth, he holds it in unrighteousness.

Bro. C.'s little learning makes him presumptuously confident beyond the possibility of a mistake that he is right, like the half learned student of Latin.

Many other traits in the characters of correspondents might be named, all of which the editor has to do with; consequently, if he be judicious, and regard the interest of his readers, he must offend some. His readers being still more numerous, embracing those of all grades, dependent and independent thinkers take sides, accuse of apostasy, of favoring this opinion, or that, for popularity, of getting cold, of one idea; and finally, nothing is too bad for him now he has been backslidden, &c. Were the Saviour (I speak reverently) to take your place, I think there would be more offended than there are now; therefore do not be disheartened. I trust that God, who causes "the wrath of man to praise him, and restrains the remainder," will order all things to work together for good to the "Herald" and its conductors, that they may be sustained, and continue to be a rich blessing to God's waiting children.

Bro. R. HUTCHINSON writes from Waterloo (C. E.), under date of January 31st, 1848:—

DEAR BRO. HIMES:—I should have written you ere this, had I not been expecting every day to visit the "Line;" but I am still hindered. My throat is improving, but very slowly. I am also suffering other ways at present. I have been but a few miles from this place since my return from New York. I have not as yet delivered a regular discourse, though I have spoken more or less every Sabbath. Yesterday I spoke a little with considerable difficulty. However, I hope to be in the field by-and-by, if the Lord will.

I feel much to sympathize with you in your arduous labors, and many cares. May the Lord sustain you in them, and crown them with continued and growing success. I cannot but admire the recent course of the "Herald." I should like to do still more in promoting its circulation. I hope that our Advent people in Canada East will continue to take it; and that those who do not now take it will do so; for

I regard it the best paper which can come into any family. While it makes the Advent the question, it affords an ample portion of general information. And if we are to remain in this vale of tears a little longer, I have confidence that the "Herald" will still keep to its post. And may it never lack support while it is the "Advent Herald." I think it will not.

I feel that I still love the truth. A ray of light on the blessed advent of our Lord is more valuable than all this world can afford. I long to enter further into the temple of truth, and to experience in a growing degree the holy power of truth, that I may be better prepared to do and suffer the will of God here, as well as to share his joys and glories forever. Love to all. Yours as ever.

Bro. L. ANSTROM writes from Milwaukee (W. T.), under date of January 18th, 1848:—

DEAR BRO. HIMES:—I feel willing to do what I can towards the support of the "Herald." I feel anxious that it should continue as it has heretofore done, to herald forth the coming of the Just One. My prayer is, that God may impart unto you heavenly wisdom to guide you in the course you should pursue in the discharge of those peculiar and responsible duties connected with the station which you occupy. \* \* \* Most certainly the little difference of sentiment among us should not become the apple of discord to rend us asunder. O, how painful the sight, to look upon Zion, and see her bleeding at every pore. O, for that time to come, when we shall see eye to eye,—when there shall be nothing to mar the peace of Jerusalem. O, let us all try to exemplify more the spirit of our divine Master.

We should be happy to have you pay us a visit in the spring, if time continue so

long, and you feel it duty. The subject has not been fairly presented before this people, as it might be if some one would come who is competent to do justice to it. The brethren here, although few in number, are strong in the faith and hope of the gospel, waiting for the kingdom of God. We have meetings twice on the Sabbath, and on Thursday evening; and I can assure you, that although we are deprived of the privilege of the preached gospel, we have some precious seasons of prayer and exhortation. Our motto is onward to the kingdom, where we hope to meet you, with all that love the appearing of Jesus, when together we will recount the wondrous love that brought us there.

Bro. JOHN H. SUTLIFF writes from Bristol (Ct.), under date of February 4th, 1848:—

DEAR BRO. HIMES:—There are a few in this place who are trying to live on the word of the Lord. We find as much to excite us to holy living, a life godliness, as ever. We have not, however, been without our trials. We have good preaching. We want you to come to Bristol to attend a conference. We have had fanaticism enough, and some charge us with having backslidden, because we do not run with them to the same excess.

I wish to say a word about the "Herald." I have just received the first number of the new series. I have read it, and I like the course you are going to pursue. I do not know what we should do without it. I hope you will receive the prayers of the children of God, that you may have that wisdom which cometh from above, to direct you in your course. I have been pained when I have heard, and seen, and read so many hard speeches about you. Some think you are wilfully ignorant because you do not see and understand as they do on the unconscious state of the dead and the destruction of the wicked. Although I do not see as you do, I do not love you the less; I sympathize with you, and I believe every one who is sound and healthy in the faith, will unite and love as brethren. We have no time to lose in striving about words to no profit. It seems to me our time would be better taken up in praying and laboring for souls.

Yours in love, and in the patient waiting for Christ.

Bro. JOSHUA P. SMITH writes from Grantham (N. H.), under date of February 15th, 1848:—

Bro. HIMES:—I impatiently await the weekly arrival of the "Herald." I love the cause it advocates, and the good news it brings from brethren and sisters in the same "blessed hope." Although I do not see with you in respect to the dead, and the end of the wicked, yet I love the cause, and highly prize the "Herald," and feel that it must be supported as long as it continues (as it has done) to stick to the one great and all important subject—the near coming of the Lord. Faint not, my brother, neither be disheartened, for the prayers of God's children will stay up thy hands, and prevail with God. "Let brotherly love continue;" and may God sanctify us wholly, and may you and I, with all the Israel of God, be preserved blameless unto the coming of our Lord. Amen. To God be all the glory.

[We are constantly receiving letters like the above. We have been greatly pained to write so much as we have been compelled to, to defend our opinions on questions respecting which so many of our sterling friends dissent from us. We have avoided saying much that we otherwise should have said, out of respect to their feelings. And we thereby feel under great obligations to such friends for the magnanimous part they have taken, in sustaining us in the support of the great question, while we conscientiously differ on minor and unimportant ones.—Ed.]



## Foreign News.

The postscript of the *Liverpool Times* gives a condensed view of the latest intelligence, as follows:—  
 "Our express from London, which arrived this morning, announces officially through the Danish embassy the death of the king of Denmark."

From Austria we learn that Prince Metternich's influence is on the wane.

The steam frigate Magellan had sailed from Toulon for La Plata, with an envoy bearing despatches from the French government.

The king of Bavaria has ordered those Jesuits, who had taken refuge there after banishment from Switzerland, to leave within three days.

The Madrid journals of the 22d are as uninteresting as those of preceding days. The ex-minister, D. Francisco Xavier de Burgos, died on the 21st.

The Paris Presse says it had seen a letter, written from on board an American ship of war, dated the 10th, off Messina, which states that a fire of artillery had been opened on that place.

Paris letters of the 28th ult., state that anxiety respecting the situation of Naples and Sicily was increasing. The assembling of 35,000 troops in Naples, was held fully to confirm the rumored intention of the disaffected to revolt. The king of Naples was believed in Paris to be still determined to refuse making any concessions to his people.

The West India mail steamship Tevot, inward bound, with the West India and Mexican mails, grounded by Calshot Castle, a few miles down the Southampton water. She brings \$135,000.

The "Sootsman" states that the trial by jury in civil cases has proved a complete failure in Scotland, and mentions as a proof of the general distrust, that out of 1400 cases before the Court of Session in 1846-7, only 32 were disposed of by juries.

The civic tribunal of Paris has acquitted M. Alexander Dumais, the novelist, of the charge of libelling an ancestor of the Marquis St. Luc, in one of his recent productions, condemning the prosecutor to pay the cost.

More than two thirds of the failures which happened in Berlin, during the last year, are believed to have been caused by speculations in railway shares.

Since the general flag promotion in November, 1846, no fewer than twenty admirals have died, and three retired rear admirals. Nine admirals on the active list have died within the last three weeks.

The French papers say that Abd-el-Kader is to end his days in France, in "princely style." That is, the "Desert Hawk" will have gilded bars to his cage, with an unlimited supply of Paris sugar-plums.—*Punch*.

Among the bankrupts who have lately appeared in the London Bankruptcy Court is a licensed victualler, named Drew, who has been six times a bankrupt in eleven years, and on five occasions had not paid a farthing in the pound.

Letters from Rome, of the 18th ult., state that the account of the insurrection in Sicily had produced a deep sensation in that capital. It was reported that the Austrian ambassador, in compliance with instructions he had received from his court, in case any serious disturbances took place in the kingdom of Naples, had demanded a passage through the Roman dominions for an army of 30,000 men, to assist King Ferdinand in putting down the revolt. His Holiness had peremptorily refused that permission, and declared that he would, in conjunction with his allies, resist by force all invasion of his states.

Lord Minto, on the other hand, having been asked if England would permit Austria to send a naval expedition to Naples, was understood to have replied that his government would take no step to prevent the repression of a rebellion, but that, in the event of the success of the revolution, and the establishment of a regular government under the reigning family of Naples, Lord Palmerston would oppose all foreign intervention. Lord Minto, who had ordered the British fleet not to appear at Naples, lest its presence should occasion a revolutionary movement, had, on the receipt of the intelligence of the insurrection at Palermo, sent directions to Admiral Parker to detach ships of the squadron to the Sicilian coast to protect the persons and property of English residents. The Pontifical government had concluded a loan of 1,000,000 of scudi, (£200,000), at 94, with M. Delahante, a French banker.

**Ireland.**—The Roman Catholic prelates of Ireland will hold another conference in Dublin, upon the poverty and distress of their several dioceses, before the meeting of Parliament on the 3d of February.

Preparations on a larger extent than for many years past, are making for emigration. A great proportion of the number will be Protestants, most of whom will have a considerable amount of cash with them.

A general and nearly simultaneous search for arms has been begun throughout the proclaimed districts.

From the south and west, the accounts of the increase of destitution are most afflicting.

The Cork Reporter gives a statement of increasing destitution in various parts of the county, and of deaths from starvation; but a splendid entertainment was given at the Mansion House, by the new Lord Mayor, at which the Lord Lieutenant and many of the leading citizens attended.

**France.**—Paris letters of the evening of Jan. 27th, state that the funds continued to rise, notwithstanding the gloom caused by the affairs of Italy. Marshal Bugeaud has accepted the War Department.

The Moniteur publishes a royal ordinance extending the prohibition to export potatoes from France until the 31st of July, 1848.

The weather was beautiful, and the cold intense in Paris, 30 degrees Fahrenheit, at noon. The Seine was nearly frozen over.

**Spain.**—The Madrid mails of the 21st have arrived. Addresses of congratulation were arriving daily from the provinces to General Espartero. The General declined an invitation to attend at the inauguration of the new Progresista Club. El Clamor Publico says, that the charge d'affaires of Holland was assassinated on the 20th; the assassins were arrested.

Letters from St. Petersburg state, that the disorder of the Emperor of Russia has returned with increased violence. He has been compelled to keep his room for several days.

**Austria.**—Accounts from Vienna mention that great preparations for reinforcing the army had been commenced. Up to the 12th, the purchase of cavalry horses had amounted to no less than 1,500,000 florins. A great quantity of ammunition and cannon, for Italy, has been ordered.

**Tripoli.**—Letters from Constantinople of the 7th, inform us that intelligence had been received of dangerous commotions having broken out in Tripoli.

## THE ADVENT HERALD.

BOSTON, FEBRUARY 26, 1848.

**WANTED.**—We want copies of No. I. of the present volume of the *Herald*, to supply new subscribers. If any of our agents to whom we sent extra copies of this number, have any left, we very much need them all. Will they send us by the first opportunity?

Bro. J. W. BONHAM has been in England about one year. He went out on some business of his own, in connection with which he intended to do all in his power for the Advent cause. As things turned, on the departure of Bro. HUTCHINSON, he took the agency of our books and papers. He has been a faithful agent in this department. He has also devoted his time to the work of preaching, and has visited most of the cities and towns where there were any considerable number of Adventists. His labors have been profitable to the cause. It is not certain that he will remain longer in that country, as he has duties that call him to America.

We have done what we could for our brethren in that country—not what we intended, or desired. We have prepared an address to them, which we shall publish soon, in which we shall more fully express our views and feelings in regard to the present and future efforts of the cause.

**NOTICE.**—Frequently we receive letters requesting us to send the *Herald* to Mr. or Mrs. So-and-so, without paying for it, or giving information whether they intend to pay or not. When the paper is sent for, we like to know whether it is wished for as a gift, or will be paid for; and then we can act according to our means.

The example of our brethren in Newburyport—the church subscribing for the *Herald* for its poor brethren—we hope will be generally followed by our friends in other places. It is easier for brethren to aid a few, in each place, than for this office to bear the whole.

We thank Bro. BOYER for his interest in the *Herald*. He has sent us six new subscribers, for the four or five which he promised—not seventy-four or five, as we erroneously printed; and he promises another list soon. We wish him to act as agent for the *Herald*, *Children's Herald*, and all our works, of which he can have a supply on sale.

**JACOB MARSHALL.**—We have had many enquiries in regard to this brother, who has been giving lectures among some of our people of late, in different places. In answer to these enquiries, we can only say, that Bro. M. is a person of good moral character, and good intentions. But he has never had any connection with the Adventists, as such, and we have not, and cannot in his present state of mind, commend him as a public teacher.

**To CORRESPONDENTS.**—W. JOHNSON—After more maturely considering your article, we came to the conclusion, that as much has been published on that question as is profitable; and as you advocate the view we have presented, we concluded to defer its publication.

**O. E. NOBLE.**—We have reviewed it. Shall begin to publish when through with the articles on chronology—now nearly completed.

**J. S.**—Letters should be published with real name, or not at all. We should be just before we are generous; and therefore we credited the dollar you sent on your *Herald*, to No. 326—\$1 now due on it.

**M. BECKEY.**—Bro. M.'s address is Low Hampton, New York.

## Summary.

There is a beautiful moral to the following, which suggests itself to every one who reads it. The process of hanging a cable across the gorge where the "International Bridge" is to be suspended was, as we learn from the *Lockport Courier*, accomplished in the following manner:—"A twice, attached to a kite, was first sent across the chasm. This done, the process of drawing over cords of increased size and strength, was an easy and simple task."

There were reports in circulation in this city on Wednesday last, to the effect, that a treaty of peace had been received at Washington, which would probably be approved by the United States Government.

As the tongue speaketh to the ear, so the gesture speaketh to the eye.

We learn, says the *New York Courier*, from a source which admits of no question, that at the time of the *Hibernia's* sailing the basis of a treaty between Great Britain and the United States had been agreed upon, which would place the Post Office arrangements between the two countries on terms of perfect reciprocity.

At a late meeting of the Scotch Antiquarian Society, there was exhibited the original death-warrant of Mary Queen of Scots, and an autograph letter of her stern monitor, John Knox.

## THE SABBATH.

A Sabbath well spent  
 Brings a week of content,  
 And health for the toils of to-morrow;  
 But a Sabbath profaned,  
 Whatsoever may be gained,  
 Is a certain forfeit of sorrow.

Sir M. Hale.

Judge John J. Daniel, of the Supreme Court of North Carolina, died at Raleigh on the 10th inst.

On Monday last, ex-President Adams fell down in a fit on the floor of the House of Representatives. It was reported a day or two afterwards that he was dead.

Never sleep in a room where a fire is burning, unless it is the wood fire, with a large chimney—and even that is worse than a cold room.—*Farmer and Mechanic*.

A man named McCarty, working upon the section of the Hudson River Railroad near Peekskill, was struck by a falling stone from a blast on Tuesday last, and fatally injured. A fireman was instantly killed by an explosion a few days since, upon the same work.

A respectable man named Kelsey, a stone mason, was instantly killed on the Brooklyn and Jamaica Railroad, about half a mile west of Bedford, New York, by the downward train passing over him.

William Egan, a laborer, while at work in the Sugar House on Saturday afternoon, was killed by the falling of a box of sugar upon him. He was engaged in lowering it down from an upper story. He has left a widow and two children.

A young girl, daughter of Mr. Brown, baker, on the Frankford Road, Philadelphia, was found dead in her bed, supposed from the effects of anger on the evening before.

John B. Thorne, a skillful and intelligent dentist of Newark, late of Kingsbridge, Devonshire, England, exhibited decided symptoms of insanity. A week afterwards he obtained access to a quantity of sulphuric acid, used in his business, and drank so much as to cause his death in about two weeks.

Ass Swain, of Sandhorough, N. H., was found on the road between that place and Franklin, frozen to death. A pint bottle containing rum was found in his pocket.

A girl named Mary Jane Miner, who worked in the Stark Mills, drowned herself in the canal at Manchester, N. H. Cause unknown.

George Cox murdered Asa Gladson in Morgan County, Indiana, on the 27th ult. Cox made his escape, and the friends of the deceased offer a reward of \$300 for his apprehension.

The effects of Chloroform upon the nervous system of some individuals, are of the most deleterious character, and great caution should be used in its employment. To take it "for fun," is trifling with an article the effects of which are comparatively unknown.—The *New Bedford Mercury* notices the case of a young man, who undertook to divert his friends by an exhibition of the effects of Chloroform. After giving a snuff to the rest of the company, he commenced breathing it himself. He directly became excited, and was soon attacked with the most violent convulsions, which lasted without intermission for sixteen hours, for the last eight hours of which it was not thought possible for him to recover.

A case of a similar character occurred in Baltimore recently, in the person of a medical student, who became insensible from the inhalation of Chloroform, and for nearly an hour and a half showed but few signs of life. Had not medical aid been at hand, he must have perished.

Sleepers, awake! a voice is calling;  
 It is the watchman on the walls,  
 That cry of Jerusalem:  
 For lo, the Bridegroom comes!  
 Arise and take your lamps.  
 Hallelujah!  
 Awake! his kingdom is at hand.  
 Go forth to meet your Lord!

Lot Whitmarsh, aged about 21 years, of West Bridgeport, Mass., fell down in a fit in S. D. Lindsey's cigar shop, in Providence, and expired instantly.

In attempting to escape from the penitentiary at St. John, N. B., Justus Hoyt was shot by the guard and killed. His term of punishment was only six months, for stealing.

The early up train on Monday morning, upon the Worcester Railroad, discovered, this side of West Newton, that a train had been taken from the road and placed across the track. The discovery was made in season to prevent an accident.

George W. Pierce, who stabbed Thomas Linnahan with a carving-knife, in an affray in Cambridge, on Saturday, has been committed, in default of \$1000 bonds, to answer at the Common Pleas. Linnahan is dangerously wounded, but will no doubt recover.

Two things a man should never be angry at—what he can help, and what he cannot help.

"That was a good remark of Seneca's, when he said—"Great is he who enjoys his earthwardness as if it were plate; and not less great is the man to whom all his plate is no more than earthwardness."

Seven negroes left Charleston on Tuesday morning, the 8th inst., in two boats, for the purpose of procuring oysters, and their return were all drowned.

Friendship always lends its highest powers  
 To aid in danger's darkest hours.

At Vicksburg, on the night of the 2d instant, a white man named George Saunders stabbed and killed William Day, a colored man well known in Vicksburg as an excellent performer on the clarinet.

Mr. Bennett, of the *New York Herald*, has commenced a libel suit against Bishop Hughes, and the damages are laid at \$30,000. The ground of action is the re-publication, in the *Freeman's Journal*, of certain articles which originally appeared in a paper published at Halifax, Nova Scotia.

E. A. Hopkins—B. C. H. has paid to 325, and D. O. Hopkins had paid to 325; but on account of its having been stopped, we have marked it to 325.

J. C. Bywater—Where will you have your paper sent? The Postmaster of Attica writes that you do not reside there.

S. A. Johnson—\$2.00 sent to you by the money was to be credited, so we credit it all to you, and send to two names you send, without crediting them anything.

D. Thompson's account, and you to 325.

R. Reynolds—We have corrected as you said.

A. Langworthy, P. M.—Nothing has been received from Mr. H. Gibbs since February 1847. He then paid to the commencement of the present volume—325. His letter must have miscarried.

S. Sherwin—We sent a bundle to you on Saturday last.

Hutchinson—For this \$1, we have credited W. G. Lawrence from \$10 to 230—leaving two volumes yet unpaid for. We hope our subscribers in your section will pay promptly; for now we have to pay between two and three dollars each week, for postage to the list, which is more than the entire sum received in return, and we are staggered weekly since we have had to pay postage. You did not say whether J. Alford wishes for the paper again. You stopped the paper of *Quaker Geer* in your list. We had never had that name, and supposed you meant A. Geer. Now you send \$1 for the same. It is A. Geer, it pays to 321, but you do not say whether he wants the paper.

J. D. Boyer—You were credited \$5.

J. Libbey—He has paid nothing—owes \$3.

Johnson, Jr.—We send you the paper, and the pay should be sent to us.

W. G. Ruggles—We sent a package to you on Tuesday to Palmer Depot, by order of Mr. J. D. Boyer, for the present volume of the *Herald*, and desired it forwarded to Rev. H. Riddle.

I. Bowers, L. Conkey, R. Flint, F. Dunham, H. Herrick—Your papers will be continued.

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## APPOINTMENTS.

The Lord willing, I will preach at Worcester, March 5th: Holden, 7th and 8th, evening; Providence, 10th, do; Bristol, 10th and 11th, do; Hope Village, 10th and 11th, do; Smithfield, 10th and 11th, do.

The Lord willing, I will be at Lawrence the first Sabbath in March; Springfield the 2d; Fitchburg the 3d; North Andover, the 4th; Lowell, the 5th; Northfield, the 6th; Andover, the 7th; 10 A. M.; Haverhill, the 8th; 10 A. M.; the 9th, 10 A. M.; the 10th, 10 A. M.; the 11th, 10 A. M.; the 12th, 10 A. M.; the 13th, 10 A. M.; the 14th, 10 A. M.; the 15th, 10 A. M.; the 16th, 10 A. M.; the 17th, 10 A. M.; the 18th, 10 A. M.; the 19th, 10 A. M.; the 20th, 10 A. M.; the 21st, 10 A. M.; the 22nd, 10 A. M.; the 23rd, 10 A. M.; the 24th, 10 A. M.; the 25th, 10 A. M.; the 26th, 10 A. M.; the 27th, 10 A. M.; the 28th, 10 A. M.; the 29th, 10 A. M.; the 30th, 10 A. M.; the 31st, 10 A. M.

The subscriber having removed from Derby, his Post-office address will be hereafter at Nashville, N. H. J. A. HAZLTON.

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NEW SERIES. Vol. I.

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### "I Sing to Calvary."

BY MRS. SOUTHEY.

Down from the willow bough  
My slumbering harp I'll take,  
And bid its silent strings  
To heavenly themes awake:  
Peaceful let its breathings be,  
Soft and soothing harmony.

LOVE, LOVE DIVINE, I sing:

Oh, for a sapphire's hue,  
Bathed in Sion's stream,  
And touched with living fire,  
Lotus, pure, the strain should be,  
When I sing of Calvary.

Love, Love, on earth appears,  
The wretched thrall his way;  
He heareth all his griefs,  
And wipes their tears away;  
Soft and sweet the strain should be,  
Saviour, when I sing of Thee.

He saw me as He passed,  
In hopeless sorrow lie,  
Condemned and doomed to death,  
And no salvation nigh;  
Long and loud the strain should be,  
When I sing His love to me.

"I die for thee," He said—  
Behold the cross arise!  
And to I He bows His head—  
He bows His head, and dies!  
Soft, my harp, thy breathings be,  
Let me weep on Calvary.

He loves! strain he rises!  
I hear the voice of love,  
He comes to soothe my fears,  
And draw my soul above;  
Joyful now the strain should be,  
When I sing of Calvary.

### Apocalyptic Sketches. No. II.

BY REV. JOHN CUMMING, D.D.

THE GOSPEL ACCORDING TO THE APOCALYPSE.

"Unto Him that loved us and washed us from our sins in His own blood, and hath made us Kings and Priests unto God and His Father, to Him be glory and dominion forever and ever."—Rev. 1:5, 6.

Some have objected to all expositions of the Apocalypse, as if these were not identical with the preaching of the Gospel, nor useful and instructive to those that hear them. This is grievous misapprehension. Whatever God has written is surely entitled to our study, as it was meant for our good, and cannot be otherwise than useful to those for whose learning it was inspired: "all scripture," says the apostle, "is profitable." The Apocalypse, so far from not being the Gospel, is replete with its most precious truths, is inlaid with the testimony, fragrant with the excellence, and illuminated with the glory of the Son of God. It refers backward to the Man of sorrows, and looks forward to the throned Lamb. Christ is its alpha and omega, and the testimony of Jesus its woof and warp. But for the sake of them, who shrink from expositions of this book, who look at the Apocalypse through the mists of prejudice, the misapprehensions of ignorance, or any other similar cause, I will address myself this evening to the task of showing how full, how beautiful is the Gospel according to the Apocalypse.

Leaving my text, which is an epitome of the Gospel, I request your attention to such passages as these—Rev. 5:9: "Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and nation." This is surely the very music of Calvary floating down from heaven, and breaking on our ears—shall I rather say our hearts, this evening in Exeter Hall. Rev. 5:12: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing"—words that come like the chimes of the waves of that sea of glory that spread out their waters before the throne of God.

Rev. 7:13: "What are these which are ar-

rayed in white robes, and whence came they? These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple." This is an Apocalypse of heaven—its tenantry, and the way to it. Rev. 14:13: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." This is the trumpet of jubilee sounding in the grave—the Gospel transfiguring, by its presence, the very ashes of the dead. Rev. 21:6: "I will give to him that is athirst of the fountain of the water of life freely."

Rev. 22:17: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

Thus, in no portion of the Bible are the grand characteristics of Christianity more frequently or fully stated. The drapery of the throne does not conceal the Lamb that is in the midst of it; and the intense splendor of the "many crowns" that are on the brow of "the King of kings," does not dim or conceal that cross on which he hung in agony as the "man of sorrows."

These passages which we have quoted are like stars in the Apocalyptic firmament, of greater or lesser magnitude, each shining in the light of the Sun of Righteousness: these are fragments of the rich and beautiful embroidery on the mystic veil, significant of yet richer beyond it; these are snatches, mellowed but not spent in their transit from the skies, of the awful and solemn harmonies that break and roll before the throne of glory. But in all Christ is all. The Apocalypse is the record of what Christ is and does, since he ascended from the earth, and a cloud received him out of sight. It is the history of his post-resurrection glory. It is an illuminated commentary on Zech. 6:13: "He shall sit and rule upon his throne, and he shall be a priest upon his throne;" a Priest to offer sacrifice for our guilt—a King to rescue us from enemies, and subdue us to himself; a Priest to expiate our sins—a King to extirpate them; a Priest to take away the guilt of sin—a King to break its power; a Priest to pardon—a King to purify; a Priest to give a title to heaven—a King to create fitness for it. As a Priest He makes it possible for God to pardon us—as a King He makes us willing to receive that pardon; as a Priest he restores us to the divine favor—as a King he communicates to us the divine image; the majesty of the King tempered by the mercy of the Priest, is the light he lives in; and the Book of Revelation is the holy window through which we see these things—the contents and characters of the upper sanctuary. It is not less necessary that we should see Christ a King than Christ a sufferer. I cannot but add also, that this book contains the history of the doings of Christ in all places; of his presence, and evidence of that presence everywhere. It is a reflection of the panorama of 7000 years, on the concave of the sky, and the revelation of its connexion with Christ. It shows Him to be in the history of nations, the changes of dynasties, the eclipse of kingdoms, the wreck of empires, restraining—overruling—sanctifying. Josephus becomes unconsciously the chronicler of His presence, in the fall of Jerusalem; and Gibbon, in spite of himself, the faithful witness of his presence, in the decline of the Roman empire. Whosoever the ploughshare of Vespasian was driven, or the cimeter of the Moslem mowed, or the foot of the Goth

trod,—whosoever the persecutor drove the Christian from Pella to the Cottian Alps,—whosoever the wild beasts devoured, or the flames consumed,—whosoever the crescent waxed, or the cross waned,—where Trent thundered its anathemas, and Luther echoed his protests,—in the Sicilian vespers—at the massacre of Bartholomew—on the pavements of Smithfield—in the French Revolution—on the field of Waterloo—in all facts—in all occurrences—Christ was, and is; and this sublime book is the evidence that it is so.

"Unto Him that loved us"—it is written in my text. Who can this be, who to John was so plainly familiar, and yet so great and so glorious, that he omits even his name, as if no one could mistake him? No angel in heaven, nor ancient patriarch, no apostle nor king, can this be. None of these had love to dare, nor strength to do what is here ascribed to "him." He must have been man, for he had blood to shed; he must have been a man of sorrows, for he shed that blood.—This Christ was,—man in all that the word comprehends, in its infirmities, and tears, and trials, and sorrows. Sin he had not; it is no part of humanity—it is its disease—its corruption, and from this he was infinitely distant. He was man, but holy man; but he must also have been God. The fact that he laid down his life voluntarily, implies this. No creature has his life at his own disposal: a creature giving up his life unbidden, would be a suicide. Besides, were Christ not God, what he has done would make me worship him as God; for he that redeems, and pardons, and saves me, and at such an expenditure as that of Calvary, must gather to himself my adoration, my trust, my love. I cannot but worship Him who saves me from eternal perdition, and lifts me to eternal joy. If Christ be not God, the foresight of this tendency would have filled the Apostolic Epistles with warnings against the idolatry which would have inevitably and justly become all but the universal worship of Christians. But He is God as truly as man; worship and confidence are his due, and our salvation.

"He loved us," and this antecedently to our loving him: his love to us originated our love to him, as the sound creates its echo. How great, how sovereign that love which lighted upon us, in whom there was nothing to attract, deserve, or retain it; but, on the contrary, much to provoke, weary, and repel it. He loved us, in spite of what we were, not because of what we were; not on account of excellencies in us, but to create excellencies that were not in us. Man loves, because he sees something in the loved to attract his affections,—God loves, in order to create in the loved something to retain his love. It is this that makes our conscious debt to grace exceed all computation, and defy all repayment. We may conceive the intensity of this love by numbering and estimating, if we can, the difficulties through which it had to wade. He had to save sinners, not in spite of the law, but according to the law, to show God's law righteous, while it condemns, and righteous still while it acquits;—God true while he stands by his testimony, "the soul that sins shall die;" and no less true while he makes real his declaration, "he that believeth in the Son of God hath everlasting life;"—God just while He justifies the ungodly, and holy while He takes sinners to His bosom. These are some of the seeming impossibilities that love had to do—the innumerable contraries it had to reconcile—the infinite obstructions through which it had to work its way, to reach us. The height from which it came—the throne of Deity; the depth to which it descends—the ruin from which it plucks us; its breadth—the earth which it circles as

with a zone—and its length from first to last—Eternity.

"He washed us from our sins in his own blood." This is the scriptural phrase for his atoning expiatory sufferings. Nothing else but the life of the Son of God expended on the cross could ensure the forgiveness of the least and fewest of these sins of ours. No other element had virtue. No voice from height or depth in the universe could say, with authority, to the least transgressor, "thy sins be forgiven thee." No fasting, mortification, or penance, or absolution of the priest, or indulgence of Pope or jubilee, ever approached the inner seat of the soul's disquiet; none of these rise high enough to reach God, or descend low enough to reach us. The accusations of conscience in the midst of all these "refuges of lies" outnumber its excuses, and the law of God, in spite of these and thousands more, will fulminate its lightnings. Nor does sin ever exhaust its penalties, and thus render forgiveness unnecessary, and the shedding that blood uncalled for. A convict banished for a definite period, exhausts his sentence, and thus becomes free; but were that convict to commit, in the course of his exile, a new crime, a new sentence would fasten on him, and add to the years of his banishment; we sin while we suffer, we add to our punishment by adding to our guilt, and thus by the very nature and necessity of the case, sin is an eternal evil; never working out its cure, but ever its perpetuity; it is a self-generating evil, eternity does not exhaust it, it adds to it; atonement was essential to our restoration; without shedding of blood, there is no remission of sins—and what an atonement! it has touched the deep spot of anger in the bosom of God, and descending along its dark line to its utmost havoc and curse, it has rescued, reconciled, restored us. Christ pardons us while we sin, and draws us off while he pardons alike from the love and practice of sin; it was his own blood that made this atonement, and it alone. No other element mingled with it, nothing could heighten its value—it needed nothing. He trod the wine-press alone. He suffered alone, and his suffering was sufficient. He obeyed alone, and his obedience all that was required. His is all the merit of the process, and therefore all the glory of the result. He paid all we owed to God, and purchased more than God owed to us. He began it in the manger, and finished it upon the cross. He humbled himself to merit, and he is exalted to bestow salvation. What depth of dye must there be in sin! what intensity of evil in that terrible monosyllable! what concentrated poison, seeing no less illustrious a victim, no less costly a price was required, no less precious a thing than the blood of Christ could wash it away. Tremble at sin. Plague, pestilence, and famine are nothing to sin. These scathe the body, it blasts the soul. But through Christ I am washed from my sins by that precious blood, from their curse, their condemnation, and all their penal consequences. The law remains in all its force, its sacredness and its stability, and yet it has no hold of me. All my guilt is put away, all my demerits are cancelled, and from no spot in the wide universe can a sentence of condemnation come upon me, or the thunder of a violated law smite me. But I see in the atonement of Jesus not merely a channel for the efflux of the love and forgiving mercy of God, but a standing proof of that love, its measure, its exponent, and representative. It not only shows me that God can forgive me consistently with all his attributes, but also that he *delights* to do so. What this sacrifice expresses, is as precious as what it does. It is evidence to me that my salvation is not a mere provision for a bare escape from punishment, but the proof of



a love in God my Father that longs to embrace me. It meets precisely what I need—it supplies what I long and thirst to know. I require, in order to have peace, not only that God should not punish me, but that he should love me, not only freedom from the curse, but friendship with God—I cannot be happy with mere safety. I require reconciliation—I cannot consent to enter heaven, and spend its cycles as a pardoned convict, tolerated, spared, but no more—I long to be there, an adopted son. I feel that God must not only let me go, but take me back, ere I can be happy. I must be placed, not merely beyond the penalties of the law, but beneath the love of God. I require to be raised higher than pardon, justification, and sanctification; I must not only pass the tribunal of the legislator; I cannot rest till I repose in the bosom, or rest amid the sunshine of the reconciled countenance of my Father. I see all this embodied, expressed, and secured in the atonement of Jesus. It is not only the way to heaven, but the measure and the pledge of the welcome that awaits me there. It is thus I hear richer music in the words, "It is finished," than I ever heard before. Now can I say and sing with an emphasis I never felt before, "Unto Him that loved me, and washed me from my sins in his own blood; to Him be glory and dominion forever and ever."—[To be continued.]

### The Prophecies Concerning Tyre.

BY THOMAS NEWTON, D. D.  
(Continued from our last.)

II. The inhabitants should pass over the Mediterranean into the islands and countries adjoining, and even there should find no quiet settlement. This is plainly signified by Isaiah, (23:6), "Pass ye over to Tarshish," (that is, to Tartessus in Spain), "howl ye inhabitants of the isle;" and again, (v. 12), "Arise, pass over to Chittim," (that is, the islands and countries bordering upon the Mediterranean), "there also shalt thou have no rest." What the prophet delivers by way of advice, is to be understood as a prediction. Ezekiel intimates the same thing, (26:18), "The isles that are in the sea shall be troubled at thy departure." It is well known that the Phœnicians were the best navigators of antiquity, and sent forth colonies into several parts of the world. A great scholar of the last century hath written a whole treatise of the colonies of the Phœnicians, a work (as indeed all his are) of immense learning and erudition. And of all the Phœnicians the Tyrians were the most celebrated for their shipping and colonies. Tyre exceeded Sidon in this respect, as Strabo testifies, and sent forth colonies into Africa and Spain unto and beyond the pillars of Hercules: and Quintus Curtius saith, that her colonies were diffused almost over the whole world. The Tyrians, therefore, having planted colonies at Tarshish, and upon the coasts of Chittim, it was natural for them, when they were pressed with dangers and difficulties at home, to fly to their friends and countrymen abroad for refuge and protection. That they really did so, St. Jerome asserts upon the authority of Assyrian histories, which are now lost and perished. "We have read," saith he, "in the histories of the Assyrians, that when the Tyrians were besieged, after they saw no hope of escaping, they went on board their ships, and fled to Carthage, or to some islands of the Ionian and Ægean sea." And in another place he saith, "that when the Tyrians saw that the works for carrying on the siege were perfected, and the foundations of the walls were shaken by the battering of the rams, whatsoever precious things, in gold, silver, clothes, and various kinds of furniture, the nobility had, they put them on board their ships, and carried to the islands; so that the city being taken, Nebuchadnezzar found nothing worthy of his labor." It must have been grievous to Nebuchadnezzar, after so long and laborious a siege, to be disappointed of the spoil of so rich a city; and therefore Ezekiel was commissioned to promise him the conquest of Egypt for his reward: (29:18, 19): "Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyre: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyre, for the service that he had served against it. There thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchadnezzar king of Babylon, and he shall take her multitude, and take her spoil, and take her prey, and it shall be the wages for his army."

But though the Tyrians should pass over to Tarshish and to Chittim, yet even there they should find no quiet settlement, "there also shalt thou have no rest." Megasthenes, who

lived about three hundred years before Christ, and was employed by Seleucus Nicator in an embassy to the king of India, wrote afterwards a history of India, wherein he mentioned Nebuchadnezzar with great honor. This historian is quoted by several ancient authors; he is cited particularly by Strabo, Josephus, and Abydenus in Eusebius, for saying that Nebuchadnezzar surpassed Hercules in bravery and great exploits, that he subdued great parts of Africa and Spain, and proceeded as far as to the pillars of Hercules. After Nebuchadnezzar had subdued Tyre and Egypt, we may suppose that he carried his arms farther westward: and if he proceeded so far as Megasthenes reports, the Tyrians might well be said to "have no rest," their conqueror pursuing them from one country to another. But besides this, and after this, the Carthaginians, and other colonies of the Tyrians, lived in a very unsettled state. Their history is made up of little but wars and tumults, even before their three fatal wars with the Romans, in every one of which their affairs grew worse and worse. Sicily and Spain, Europe and Africa, the land and their own elements, the sea, were theatres of their calamities and miseries; till at last not only the new, but old Carthage, too, was utterly destroyed. As the Carthaginians sprung from the Tyrians, and the Tyrians from the Sidonian, and Sidon was the first-born of Canaan, (Gen. 10:15), so the curse upon Canaan seemeth to have pursued them to the most distant parts of the earth.

III. The city should be restored after seventy years, and return to her gain and her merchandise. This circumstance is expressly foretold by Isaiah (23:15-17): "And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king," or kingdom, meaning the Babylonian, which was to continue seventy years: "after the end of seventy years shall Tyre sing as an harlot. Take an harp, go about the city, thou harlot that hast been forgotten, make sweet melody, sing many songs, that thou mayest be remembered. And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth." Tyre is represented as a harlot, and from thence these figures are borrowed, the plain meaning of which is, that she should lie neglected of traders and merchants for seventy years, as long as the Babylonian empire lasted, and after that she should recover her liberties and her trade, and draw in several of all nations to deal with her, and particularly the kings of the earth to buy her purples, which were worn chiefly by emperors and kings, and for which Tyre was famous above all places in the world.

Seventy years was the time prefixed for the duration of the Babylonian empire. So long the nations were to groan under that tyrannical yoke, though these nations were subdued some sooner, some later, than others. Jer. 25:11, 12—"These nations shall serve the king of Babylon seventy years: and it shall come to pass when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." And accordingly at the end of seventy years Cyrus and the Persians subverted the Babylonian empire, and restored the conquered nations to their liberties.

But we may compute these seventy years after another manner. Tyre was taken by Nebuchadnezzar in the thirty-second year of his reign, and in the year 573 before Christ.—Seventy years from thence will bring us down to the year 503 before Christ, and the nineteenth of Darius Hystaspis. At that time it appears from history that the Ionians had rebelled against Darius, and the Phœnicians assisted him with their fleets: and consequently it is reasonable to conclude that they were now restored to their former privileges. In the succeeding reign we find that they, together with the Sidonians, furnished Xerxes with several ships for his expedition into Greece. And by the time of Alexander the Tyrians were grown to such power and greatness, that they stopped the progress of that rapid conqueror besides—But all this is to be understood of the insular Tyre; for as the old city flourished most before the time of Nebuchadnezzar, so the new city flourished most afterwards, and this is the Tyre that henceforth is so much celebrated in history.

IV. The city should be taken and destroyed again. For when it is said by the prophets, (Isa. 23:6), "Howl, ye inhabitants of the isle;" (Ezek. 27:32), "What city is like Tyre, like the destroyed in the midst of the sea?" (28:8),

"They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas:" these expressions can imply no less than that the insular Tyre should be destroyed, as well as that upon the continent; and as the one was accomplished by Nebuchadnezzar, so was the other by Alexander the Great. But the same thing may be inferred more directly from the words of Zechariah, who prophesied in the reign of Darius, (Zech. 1:1; 7:1), probably Darius Hystaspis, many years after the former destruction of the city, and consequently he must be understood to speak of this latter. His words are these, (9:3, 4), "And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold the Lord will cast her out, and he will smite her power in the sea, and she shall be devoured with fire." It is very true that "Tyrus did build herself a strong hold;" for her situation was very strong in an island, and besides the sea to defend her, she was fortified with a wall one hundred and fifty feet in height, and of a proportionable thickness. "She heaped up silver as the dust, and fine gold as the mire of the streets," being the most celebrated place in the world for trade and riches, "the mart of nations," as she is called, conveying the commodities of the east to the west, and of the west to the east. But yet, "Behold the Lord will cast her out, and he will smite her power in the sea, and she shall be devoured with fire." Ezekiel had likewise foretold that the city should be consumed with fire (28:18): "I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth, in the sight of all them that behold thee." And accordingly Alexander besieged and took the city, and set it on fire. The ruins of old Tyre contributed much to the taking of the new city; for with the stones, timber, and rubbish, of the old city, Alexander built a bank, or causeway, from the continent to the island, thereby literally fulfilling the words of the prophet Ezekiel, (26:12), "They shall lay thy stones, and thy timber, and thy dust in the midst of the water." He was seven months in completing this work, but the time and labor were well employed, for by means hereof he was enabled to storm and take the city.

As in the former siege, the inhabitants, according to the prophecies, fled over the Mediterranean to the islands and countries adjoining, so they did likewise in this latter siege; for Diodorus Siculus and Quintus Curtius both testify that they sent their wives and children to Carthage; and upon the taking of the place, the Sidonians secretly conveyed away fifteen thousand more in their ships. Happy were they who thus escaped, for of those who remained behind, the conqueror slew eight thousand in the storming and taking of the city; he caused two thousand afterwards cruelly to be crucified, and thirty thousand he sold for slaves. They had before sold some of the captive Jews, and now it was returned upon them according to the prediction of Joel (3:6-8): "The children also of Judah, and the children of Jerusalem have ye sold; behold I will return your recompense upon your own head, and will sell your sons and your daughters." This is the main of the prophecy, that as they had sold the captive Jews, so they should be sold themselves: and having seen this so punctually fulfilled, we may more easily believe that the other parts were so too, though at this distance of time, and in this scarcity of ancient historians, we are not able to prove all the particulars. When the city was taken before, the Tyrians received their kings afterwards from Babylon; and now their king held his crown by Alexander's appointment. The cases are parallel in many respects: but the city recovered much sooner from the calamities of this siege than from the fatal consequences of the former. For in nineteen years' time it was able to withstand the fleets and armies of Antigonus, and sustained a siege of fifteen months before it was taken: a plain proof, as Dr. Prideaux observes, of "the great advantage of trade. For this city being the grand mart, where most of the trade both of the east and west did then centre, by virtue hereof it was, that it so soon revived to its pristine vigor."—[To be continued.]

### Belshazzar's Feast.

[The following poem, from the Portsmouth Journal, we learn from that paper, was written by one of the misses in the High School in that town, and was read among the specimens of composition, at a late examination.]

The night was beautiful and still,  
While moonlight gilded many a bill

And palace spire and idol fane  
Of temples built on Dura's plain,  
And the rich gardens of the East  
Were lighted for a princely feast;  
And there they hung from wall and tower,  
Wafting perfume from many a flower:  
And sparkling waves and waters ran  
Through the bright bowers of Babylon.  
But look! the spacious palace gate,  
Where sits Belshazzar proud in state,  
Is opened on the splendid night,  
Adorned with flowers and gems of light:  
A thousand lords in homage bow  
Before that stern and haughty brow;  
And by him sits, in graceful mien,  
The fair and youthful Eastern queen.  
And ladies grace that gorgeous hall  
Upon this noble festival.  
The king now speaks, while all around  
In breathless silence catch the sound:—

"Minstrels, come forth, and your songs now raise.

On the harp, on the sackbut, and psaltery of praise,  
To the gods of silver, and gold, and stone;  
There's none can withstand them, there's none,  
there's none.

"Bring forth rich draughts of ruby wine,  
Brought from the vineyards of Palestine;  
And drink to the gods of wood, gold, and stone,  
There's none can withstand them, there's none,  
there's none.

"Drink again, lords and ladies fair,  
The sparkling draught, so bright and so rare,  
To the gods of gold, and silver, and stone,  
There's none can withstand them, there's none,  
there's none.

"Bring forth the gold cups of Solomon,  
Whose God and glory have sunk like the sun,  
And we'll drink to the gods of wood, gold, and stone;  
For who can withstand them? there's none,  
there's none."

And the minstrels sounded the songs of praise,  
While the harpers echoed the lofty lays;  
And the revellers each full deeply quaffed,  
To the idol gods, of the foaming draught.  
But why comes a change o'er the splendid scene?  
Why alters Belshazzar his haughty mien?  
Why suddenly ceases the impious hymn?  
Why the lights and gems so strangely dim?  
Look yonder! high up on that lofty wall,  
Where the lights with a sickly lustre fall;  
The fingers appear of a viewless form!  
Sudden as lightning breaks forth in a storm,  
Writing words which fill hearts with a dreary  
chill!

While the revellers' voice, and harps are still,  
The king saw the part of the hand that wrote,  
And the strange wild gleams that above it float,  
And his face grew pale as the marble wall,  
And the pillars that grac'd that noble hall.  
Haste! haste! bring here of the wise men to me;  
Let him tell what these terrible words may be—  
And I'll give him a robe of the royal dye,  
And a chain of gold with mine own to vie.  
And the wise men came, and the words they saw,  
But each quailing heart was filled with awe,  
And they silently turned from that dreadful sign;  
Its meaning there's none can dare to divine.  
The Hebrew Daniel they anxiously call,  
To come to the fear-stricken banquet hall:—  
Canst thou tell what these burning words may be,  
And unfold their hidden mystery?  
If so, a rich boon is prepared for thee,  
Of a seat of honor and high degree,  
And a costly robe of a scarlet dye,  
And a golden chain with mine own to vie.  
Then the Hebrew looked on the words of fire,  
Expressing the weight of Jehovah's ire,  
And the light of heaven beams forth from his eye,  
While his lip breathes the spirit of prophecy.  
He turns to the king, and his message brings  
As the prophet and priest of the King of kings.

"To others, O king, may thy rich gifts be,  
But the words I'll read and interpret to thee.  
Thou knowest in days that have long gone by,  
God gave state to thy sire, and majesty;  
A kingdom which spread o'er the earth's wide  
domain,

While nations and tongues revered his great  
name—  
It spread north and south, east and west, like a  
tree

Whose branches o'ershadowed the land and  
the sea.

But his heart grew proud, God humbled him  
then,

And drove him away from the sons of men;  
And he ate of the grass, and was wet with the  
dew,

Till his spirit was chastened, and then he knew  
That it was by the most high God of heaven,  
His majesty, honor, and glory were given.



And this, Belshazzar, full well thou hast known,  
Yet hast bowed to the gods of wood, gold, and  
stone—  
Hast lifted thyself 'gainst Omnipotent power,  
Who thy life and kingdom will sever this hour—  
And these words of fire to thee do declare,  
That thy kingdom is gone, no more shalt thou  
wear  
The jewell'd crown of the Chaldean throne,  
Which the God of Israel hath overthrow'n.  
Thou'rt found to want, when with balance art  
weighed,  
Thy laurels of glory forever must fade,  
And the last of the dreadful words I read—  
Thy kingdom is severed 'tween Persian and  
Mede!"

The seer's dread message already is done,  
And the scarlet robe and chain are won;  
And now he goes forth from that banquet hall,  
But the fearful words yet gleam from the wall.

\* \* \* \* \*  
The night has now sped, and the morning bright  
Is beaming through clouds of golden light;  
But never before had the orb of day  
Looked down on a battle-field's dreadful array,  
More dire in carnage, and streaming blood  
Gushing forth from hearts in a purple flood,  
Than Babylon's streets, where her king lies  
slain,

And her nobles and peasants in death remain.  
But far away in a hidden bower,  
Where bloomed full many an Eastern flower,  
Sat a Hebrew maiden, and thus she sung,  
And her country's harp seemed newly strung:—

"Palestina, rejoice! and break forth in song!  
Let your praises to God be loud and long;  
Even as he hath spoken, the brass gates are  
broken,

And Babylon's fallen to rise no more!

"Come forth Jewish captives! now join the  
dance!

By Babylon's waters let glad footsteps glance!  
For your yoke is broken, even as God hath  
spoken,

And Babylon's fallen to rise no more!

"God's promise is sure; in time he will bring  
Our hoped and expected Messiah King!  
Then all yokes will be broken, for thus God  
hath spoken,

And Babylon's fallen to rise no more!"

### My Saviour.

BY JOHN EAST, M. A.

#### MEDIATOR.

MY SAVIOUR is the "one Mediator between God and men." (1 Tim. 2:5.) My carnal nature, in common with the whole of our fallen race, is at variance with God. Sin has separated me from him, and drawn over my head the naked sword of his offended justice, and the penalty of his violated law. When my soul first discovers this unsheathed weapon of righteous anger, I am filled with dismay, and am disposed to cry out, with Job, "I am afraid of all my sorrows; I know that thou wilt not hold me innocent.—For he is not a man, as I am, that I should answer him, and we should come together in judgment; neither is there any daysman betwixt us, that might lay his hands upon us both." (Job 9:23, 32, 33.) But all my apprehension is removed, and hope and joy take the place of dread and grief in my heart, when the Holy Ghost reveals the Lord Jesus Christ before me, in the plenitude of his mediatorial office. I behold him standing between me and God, fully commissioned and perfectly able to restore me to a state of reconciliation with him. He uplifts his own pierced hand against the raised arm of justice; and, pointing to his own scarred side, in which the sword of the law was plunged and satiated with atoning blood, he removes all ground of enmity and opposition, bringing the Father's alienated love to my soul, and bringing back my prodigal soul to itself and the love of God.

My Saviour is the "one, the only Mediator between God and men." Saints and angels, who, by erring mortals, are daily approached under this name, and as filling this office, shrink back from the idolatrous homage, and would as soon dare to take possession of the throne of Deity itself, as assume the title and functions of Mediator. How could angels mediate for fallen man, who were able to accomplish nothing for their own fallen companions? How could the saints—"the spirits of just men made perfect,"—who are themselves indebted for all they have and are to the mediation of the Son of God? Let my soul rejoice in Emmanuel's all-sufficiency as "the Mediator of a better covenant, even the new covenant of grace, established upon better promises, and sealed with his own blood." (Heb. 8:6; 12:24.) What

can ever break a reconciliation so dearly bought, so effectually made, and so firmly secured? My Saviour will never withdraw from his mediatorial station before the throne, until the last soul, whom he has ransomed by his blood, shall be reinstated in the divine favor, and renewed after the divine image. Then his mediatorial office will cease; but the fruits of it will remain forever, in a perpetual revenue of glory and joy to himself, and of happiness to myself and happy millions more, who have partaken of the "reconciliation."

### The Better Land.

"The shapings of our heavens are the modifications of our constitution," said Charles Lamb, in his reply to Southey's attack upon him in the Quarterly Review.

He who is infinite in love as well as wisdom, has revealed to us the fact of a future life, and the fearfully important relation in which the present stands to it. The actual nature and conditions of that life He has hidden from us—no chart of the ocean of Eternity is given us—no celestial guide-book or geography defines, localizes, and prepares us for the wonders of the spiritual world. Hence imagination has a wide field for its speculations, which, so long as they do not positively contradict the revelation of the Scriptures, cannot be disproved.

We naturally enough transfer to our idea of heaven, whatever we love and reverence on earth. Thither the Catholic carries in his fancy the imposing rites and time-honored solemnities of his worship. There the Methodist sees his love-feasts and camp-meetings, in the groves and by the still waters and green pastures of the blessed abodes. The Quaker, in the stillness of his self-communing, remembers that there was "silence in heaven." The Churchman, listening to the solemn chant of vocal music, or the deep tones of the organ, thinks of the song of the elders, and the golden harps of the New Jerusalem.

The heaven of the northern nations of Europe was a gross and sensual reflection of the earthly life of a barbarous and brutal people.

The Indians of North America had a vague notion of a sun-set land—a beautiful paradise far in the west—mountains and forests filled with deer and buffalo—lakes and streams swarming with fishes—the happy hunting-ground of souls. In a late letter from a devoted missionary among the western Indians, (Paul Blohm, a converted Jew,) we have noticed a beautiful illustration of this belief. Near the Omahaw mission-house, on a high bluff, was a solitary Indian grave. "One evening," says the missionary, "having come home with some cattle, which I had been seeking, I heard some one wailing, and, looking in the direction from whence it proceeded, I found it to be from the grave near our house. In a moment after, the mourner got up from a kneeling or lying posture, and, turning to the setting sun, he stretched forth his arms in prayer and supplication, with an intensity and earnestness as though he would detain the splendid luminary from running his course. With his body leaning forward, and his arms stretched towards the sun, he presented a most striking figure of sorrow and petition. It was solemnly awful. He seemed to me to be one of the ancients, come forth to teach me how to pray."

A venerable and worthy New England clergyman, on his death-bed, just before the close of his life, declared that he was only conscious of an awfully solemn and intense curiosity to know the great secret of death and eternity.

The excellent Dr. Nelson of Missouri, was one who, while on earth, seemed to live another and higher life, in contemplation of infinite purity and happiness. A friend of ours once related an incident concerning him, which made a deep impression upon our mind. They had been travelling through a summer's forenoon in the prairie, and had laid down to rest beneath a solitary tree. The Doctor lay for a long time, silently looking upward through the openings of the boughs into the still heavens, when he repeated the following lines, in a low tone, as communing with himself, in view of the wonders he described:—

"Oh the joys that are there, mortal eye hath not seen!  
Oh! the songs they sing there, with hosannas between!  
Oh, the thrice-blessed song of the Lamb and of Moses!  
Oh, brightness on brightness! the pearl-gate uncloses!  
Oh, white wings of angels! Oh, fields white with roses!  
Oh, white tents of Peace, where the rapt soul reposes!  
Oh, the waters so still, and the pastures so green!"

The brief hints afforded us by the sacred writings concerning the "better land," are inspired and beautiful. Eye hath not seen, nor the ear heard, neither hath it entered into the

heart of man to conceive of the good in store for the righteous. Heaven is described as a quiet habitation—a rest remaining for the people of God. Tears shall be wiped away from all eyes; there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. To how many death-beds have these words spoken peace! And how many failing hearts have gathered strength from them to pass through the dark valley of shadows.

Yet we should not forget that "the kingdom of heaven is within;" that it is the state and affections of the soul; the answer of a good conscience; the sense of harmony with God; a condition of time as well as of eternity.—What is really momentous and all-important with us is the present, by which the future is shaped and colored. A mere change of locality cannot alter the actual and intrinsic qualities of the soul. Guilt and remorse would make the golden streets of Paradise intolerable as the burning marl of the infernal abodes, while purity and innocence would transform hell itself into heaven.—J. G. Whittier.

### Fourth Universal Monarchy.

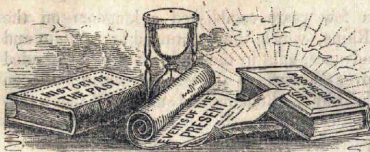
NUMBER XII.

Though we have dated the mingling of the German dynasty with the Roman family as conquerors of that race, at A. D. 476; yet, the same barbarians began to occupy parts of that territory more than half a century earlier. We have previously noticed the four great struggles of the German dynasty with the Roman, for supremacy, noticed in the scripture, under the symbols of *four trumpets* (Rev. 8:7-13), which resulted in the infliction of a "deadly wound" on the head of the Roman dynasty, and the transfer of supreme power, or the "diadem," to the Romano-German family; we shall notice the incipient steps, for the erection of ten powers, on which, for a "short time," supreme authority is to rest. These ten powers, or kingdoms, are of German origin; or, at least, ten kingdoms of the German race arose in the fifth century. The enumeration of different authors is slightly varied, though not sufficient to affect the general rule. Reckoning all the different kingdoms noted in their lists, there would be thirteen. What ten must we select from the thirteen? On this point we shall not be very positive that ours are the *true ten*. The difficulty arises, in part, on fixing upon the three which were humbled by the little horn. Machiaval, Lloyd, Sir I. Newton, Bishop Newton, Whiston, and Faber, with two exceptions, declare the remaining seven to be, "1. Vandals, 2. Suevi, 3. Alans, 4. Burgundians, 5. Franks, 6. Visigoths, 7. Anglo-Saxon." We give the following, as the list of the ten, viz.: *Vandals, Suevi, Alans, Burgundians, Franks, Visigoths, Anglo-Saxons, Ostrogoths, Lombards, Heruli*. The last three being the ones "plucked up," by the little horn. We shall notice the establishment of the ten kingdoms in the order above named. Our information is from standard works. 1. *Vandals*. "The Vandals who entered Gaul in 406, soon passed into Spain, and after occupying that province for near twenty years, in 427 invaded Africa, wrested it from the Romans, instituted an independent kingdom, and ruled it until the year 533."—*Lord*. "The *Suevi*, who at the same period passed through Gaul, conquered Galicia, in Spain, and maintained a kingdom till 585, a space of one hundred and seventy-seven years."—*Id.* "Of the *Alans*, who entered Gaul in 407, a part advanced into Spain, and after sustaining a separate government eight or nine years, were conquered by the Vandals and Suevi, and passed with the former into Africa. Another body settled on the Rhine, and in 440 in Valencia. They repulsed Attila from Orleans, their capital, on his invasion of Gaul in 451, and were stationed in the centre of the army by which he was defeated at the battle of Chalons. On his invasion of their territory in 453, they were supported by the Goths, and gained another victory. In 464 they invaded Italy, and laid waste Liguria. Clovis extended his conquests over their territory, as far as the Liger, in 485, but they continued to subsist as a separate people till 507, and perhaps a few years later, when they were conquered by the Franks."—*Id.* "The *Burgundians* established themselves in Belgic Gaul in 407. After a few years they obtained possession of Savoy, and subsequently of Gaul on the Rhone, and maintained a separate kingdom till 524, when they were conquered by the Franks. On the division of the French kingdom, it again became a separate state, and continued most of the time for several centuries."—*Id.* "The *Franks* also entered Gaul in 407, and within

a few years established a kingdom on the Rhine, which they continued to maintain and advance, until in the sixth century, it extended over the whole of the territory which had been held by the Romans, and subsisted through several centuries."—*Id.* "The *Visigoths*, in 408, passed from Italy into the south of France, maintained a kingdom there till the year 506, when, being driven by the Franks into Spain, they wrested a part of it from the Suevi, and in 585 extended their sway over the whole peninsula."—*Id.* "The *Saxons* invaded the island of Britain in 449, and soon after established a kingdom which had been held by the Romans, and subsisted through several centuries."—*Id.* "The *Ostrogoths*, who were under the dominion of Attila, on the dissolution of his empire settled in Pannonia, and continued to hold their share of that province, and part of Illyria, till their invasion of Italy, and conquest of the Heruli, in 493."—*Id.* "The *Lombards*, who were a branch of the Gepids, were also under the sway of Attila at the period of his invasion of Gaul and Italy; and on the dissolution of his empire in 455, assumed a portion of Pannonia, which they continued to retain till the reign of Justinian, when they conquered the Gepids, whose seats were within the Eastern empire, principally, and on the north of the Danube. They subsequently extended the conquests towards the west to Bavaria. In 568 they invaded and conquered Italy, where they maintained their empire till near the close of the eighth century."—*Id.* "The *Heruli*, who had also been under the sway of Attila, in 476 crossed the Danube into Noricum, and advancing into Italy, where they maintained their empire till conquered by the Ostrogoths in 493. After having conquered and dethroned Augustulus, and having proclaimed Odoacer, their leader, king of Italy."—*Id.* "These separate dynasties are with propriety united in a single symbol, and exhibited as one great combination of usurping tyrants, from the similarity of their arrogations, policy, and rulers. They were all feudatory monarchies. They all adopted, in a large degree, the laws of the ancient empire as their common law. They united in the same usurpation of the divine rights, in imposing the same false religion on their subjects, and in a similar hostility to the true people of God. They all nationalized the church, and all persecuted dissenters."—*Id.*

We have now traced the history of the fourth monarchy to the year 476. That year, as we have seen, was eventful: the year in which the supremacy departed from the Roman dynasty, to be found henceforth with the Romano-German family. The whole empire had been convulsed for more than a century with the disputes of the two races. The Roman family from the day it conquered Macedonia, had seen no equal. Though waging frequent wars with Persia, Rome was generally victorious; in its wealth, great, in its strength, "pure iron." The Romans had early warning of the danger to be apprehended from the swarms of the northern *hive*. Their dominions had early been laid waste by these savage *northern*. The Germans—"Ghar-men,"—warriors had often carried ruin through the fairest parts of Italy. It was not, however, until the days of Constantine that any serious danger as to the final issue, was apprehended. Up to that date few honors had been conferred upon barbarians; but they had been so long mingling as servants and soldiers, that further promotion was absolutely requisite. In vain did the Roman family resort to the plan of fencing them out by a wall from the Rhine to the Danube, and by armies along those rivers. Having tasted of the wines of Italy, and luxuriated upon its soil—no human bar could impede, for any length of time, their inroads. The Roman family, in consequence of its great wealth, had grown effeminate. They were not able to compete with the hardy warriors of the north. The period from the year 337 to 476 was marked with continual conflicts between the two families. Under Alaric, Genserik, Attila, Odoacer, and Theodoric, the barbarian family had acquired such power that the Roman dynasty gave way, and their supremacy all transferred to the barbarians, who began their reign in 476. From the year 384 to 476, the deadly wound is inflicted on the sixth head, by the four thrusts of the German family. The Roman family does not, however, become extinct. Though *physically* conquered, yet they are *morally* the conquerors. They caused the Germans to adopt their language, their laws, their religion. In a word, the iron continues, yet the clay nation, or family, has the supremacy. Hence the propriety of the term *Romano-German*. J. P. WERTHEE.





## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MARCH 4, 1848.

### Sacred Chronology—

THE KINGS OF ISRAEL AND JUDAH.

(Continued from our last.)

**JOTHAM.**—"In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign. Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem." 2 K. 15:32, 33.

As Jotham began to reign in the second year of Pekah, his sixteenth and last would synchronize with the seventeenth of Pekah, B.C. 741, A.M. 3420.

**AHAZ.**—"And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and AHAZ reigned in his stead." 2 K. 15:38. Ch. 16:1, 2—"In the seventeenth year of Pekah the son of Remaliah, AHAZ the son of Jotham king of Judah began to reign. Twenty years old was AHAZ when he began to reign, and reigned sixteen years in Jerusalem," to B.C. 725, A.M. 3436.

2 Kings 15: 30—"And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah."

As AHAZ began to reign in the seventeenth year of Pekah, and Jotham reigned in all but sixteen years from the second of Pekah, it follows that the twentieth year of Pekah, when Hoshea came against him and slew him, must have been three years after the death of Jotham, or in the third year of AHAZ, which would be in the twentieth year from the commencement of Jotham's reign.

2 Kings 17:1—"In the twelfth year of AHAZ king of Judah began Hoshea the son of Elah, to reign in Samaria nine years."

As Hoshea slew Pekah in the third year of AHAZ, and did not begin to reign in his stead till the twelfth, it follows that from the death of Pekah to the commencement of the reign of Hoshea, was an interregnum of nine years. This was the second interregnum that occurred in the reigns of the kings of Israel.

**HEZEKIAH.**—"And AHAZ slept with his fathers, and they buried him in the city, even in Jerusalem; but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead." 2 Chron. 28:27.

2 Kings 18: 1, 2—"Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of AHAZ king of Judah began to reign; and he reigned twenty and nine years in Jerusalem," to B.C. 696, A.M. 3465.

2 K. 18:9-12—"And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it: even in the sixth year of Hezekiah, (that is, in the ninth year of Hoshea king of Israel,) Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them nor do them."

2 Kings 17:7, 8, 18, 22, 23—"For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other Gods, and walked in the statutes of the heathen whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made. . . . Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. . . . For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day."

As the reign of Hezekiah commenced in the third year of Hoshea, the ninth and last of Hoshea, with

the existence of the kingdom of Israel, terminated in the sixth year of Hezekiah.

To prove that the right length has been assigned to the reigns of the several kings, we have only to ascertain if the sums of the reigns of the two branches of the kingdom from the accession of Jehu to the ninth of Hoshea are equal.

Kings of Judah.		Kings of Israel.	
Q. Athaliah	- 6	Jehu	- 28
Jehoshaphat	- 40	Jehoshaphat	- 17
Amaziah	- 29	Jehoshaphat	- 16
Interregnum	- 11	Jeroboam II.	- 41
Uzziah	- 52	1st Interregnum	- 23
Jotham	- 16	Zachariah & Shallum	- 1
AHAZ	- 16	Menahem	- 10
Hezekiah	- 6	Pekahiah	- 2
		Pekah	- 20
		2d Interregnum	- 9
		Hoshea	- 9
	176		176

It is thus seen that the sums of the reigns of the two lines of kings are equal. If to one hundred and seventy-six we add ninety-five, the length of time that intervened from the revolt of the ten tribes, we have two hundred and seventy-one years. And if from this we deduct thirty-two years, the length of the two interregnums, we have two hundred and thirty-nine full, or two hundred and forty current, years, which JOSEPHUS gives (Ant. 9. 14, 1) as the length of the reigns of the kings of Israel.

2 Kings 18:13, 17—"Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. . . . And the king of Assyria sent Tartan and Rabsharis and Rab-shakeh from Lachesh to king Hezekiah with a great host against Jerusalem." But when Hezekiah had prayed unto the Lord, "it came to pass that night, that the angel of the Lord went out and smote in the camp of the Assyrians an hundred, four score and five thousand: and when they arose early in the morning, behold, they were all dead corpses." 2 Kings 19:35.

"In these days was Hezekiah sick unto death."—"And when he had prayed, the Lord sent by Isaiah, saying, 'I will add unto thy days fifteen years.'"—"And when these were fulfilled, 'Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.'" 2 Kings 20:1, 6, 21.

"MANASSEH was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem," to B.C. 641, A.M. 3520. "And he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel. . . . And the Lord spake by his servants the prophets, saying, Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies." 2 Kings 21:1, 2, 10-14.

"Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon." 2 Chron. 33:11.

It is supposed by commentators, that at this time was also fulfilled the prophecy of Isaiah delivered in the second year of AHAZ, when "Rezin the king of Syria, and Pekah the son of Remaliah king of Israel, went up toward Jerusalem to war against it," viz., Isa. 7:7, 8—"Thus saith the Lord God, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin: and within three score and five years shall Ephraim be broken, that it be not a people."

"It was sixty-five years from the beginning of the reign of AHAZ, when this prophecy was delivered, to the total depopulation of the kingdom of Israel by Esarhaddon, who carried away the remains of the ten tribes which had been left by Tiglath-pileser, and Shalmaneser, and who planted the country with new inhabitants. That the country was not wholly stripped of its inhabitants by Shalmaneser appears from many passages of the history of Josiah, where Israelites are mentioned as still remaining there: 2 Chron. 34:6, 7, 33; 35:18; 2 Kings 23:19, 20. This seems to be the best explanation of the chronological difficulty in this place, which has much embarrassed the commentators. See *Usseri Annal. V. T. ad. an. 3327*, and Sir I. Newton, *Chronol. p. 263*.

"That the last deportation of Israel by Esarhaddon was in the sixty-fifth year after the second of AHAZ, is probable for the following reasons: The Jews, in *Seder Olam Rabba*, and the Talmudists, in

*D. Kimchi*, on Ezek. 4th, say, that Manasseh king of Judah was carried to Babylon by the king of Assyria's captains, 2 Chron. 33:11, in the twenty-second year of his reign; that is, before Christ 676, according to Dr. Blair's tables. And they are probably right in this. It could not be much earlier; as the king of Assyria was not king of Babylon till 680, *ibid.* As Esarhaddon was then in the neighborhood of Samaria, it is highly probable that he did then carry away the last remains of Israel, and brought those strangers thither who mention him as their founder. Ezra 4:2. But this year is just the sixty-fifth from the second of AHAZ, which was 740 before Christ.—Now the carrying away the remains of Israel, who, till then, though their kingdom was destroyed forty-five years before, and though small in number, might yet keep up some form of being a people, by living according to their own laws, entirely put an end to the people of Israel, as a people separate from all others: for from this time they never returned to their own country in a body, but were confounded with the people of Judah in the captivity; and the whole people, the ten tribes included, were called Jews." *Dr. Jubb. Two MSS. have twenty-five instead of sixty-five; and two others omit the word five, reading only sixty.*—*Dr. Clarke.*

2 Chron. 33: 12, 13—"And when he [Manasseh] was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom."

2 Chron. 33:20—"So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead."

(To be concluded in our next.)

### Death of John Quincy Adams.

"A great man has fallen!" During the firing of cannon on the 23d ult., in commemoration of the anniversary of WASHINGTON'S birth day, intelligence was received, by Telegraph, that ex-President ADAMS was suddenly attacked with paralysis, in the House of Representatives, the day previous. He was seized at his seat, and on attempting to rise, fell back in his chair, out of which he would have dropped had he not been caught by Mr. FISHER, a member of the House, who received him in his arms. He was then borne by several gentlemen into the area in front of the clerk's table, when, at the suggestion of the Speaker, the House immediately adjourned. He was carried on a sofa into the rotunda, where a medical member of the House attended him, administering water and bathing him with spirits, while others repressed the crowd which gathered around from all quarters. The sofa was then moved nearer to the door which opens on the Eastern portico, for the sake of fresh air, but was finally taken up on the shoulders of several gentlemen and borne into the Speaker's room.

The words which Mr. ADAMS uttered, in a low but distinct tone, as he sank on the left side of his chair, and at the moment when he was stricken by the hand of death, were these—

"THIS IS THE LAST OF EARTH—I AM CONTENT!" These were the last words he uttered. He continued till the 23d ult., when he died like Chatham, in the Senate House—in the Speaker's room. He was 80 years of age last July. Mrs. ADAMS, during his illness, was unable to leave her bed, from indisposition. His son, CHARLES F. ADAMS, of this city, was sent for immediately on the attack, and started by the first conveyance.

Mr. ADAMS was one of the remarkable men of his age. He commenced public life at the age of 14, as secretary to Mr. FRANCIS DANE, Foreign Minister to Russia, and has been in public life nearly all the time since—filling the responsible stations of foreign minister, senator, and representative in Congress, President of the United States, &c.

He was a member of the Unitarian church in Quincy, when it was orthodox, and never changed his connection with it; but his public writings and conversation abundantly indicated that he regarded his Saviour as the Being to whom he looked for the forgiveness of his sins.

He had some peculiar views respecting the Scriptures. Two years since he astonished the country by advocating the possession of the whole of Oregon, on the ground that the Scriptures commanded us to replenish the earth. It might be for this reason that he justified the war of England against the Chinese; supposing that the more enlightened nations were thus to carry civilization over the earth. It is stated, that in the circle of his immediate friends he frequently spoke of the conquest of Mexico, as breaking one of the seals, by which that country is to be opened to the free admission of light. The *New York Sun* of Feb. 10th mentions that at a meeting of friends at the house of a celebrated professor of theology, on Christmas, 1843, it was stated, as the prediction of that great statesman, based on scriptural prophecy,

that within seven years we should be involved in a great war, which would also be our last, and that it would involve other nations in the contest, and finally end in the peace of a thousand years foretold in scripture.

He recently said to a friend, that ever since he was thirty years old, he had been accustomed, among the first things, to read the Bible every morning. With few interruptions, he has followed the practice over half a century. He has read seven different versions, in the German, French, Greek, and Latin languages, besides various English translations.

He was well versed in the modern languages of Europe, and when President, was in the habit of giving audience to the ambassadors of every nation in their own language.

### Like Begets Like.

EVERY family of man has its peculiar lineaments, which are transmitted from generation to generation. National peculiarities are so strongly marked, that emigrants to any land cannot deceive the intelligent eye respecting their origin. And their descendants, even through many generations, indicate their origin, by the strong national characteristics they have inherited from their ancestors.

The same principle holds true in the moral affinities of families. With here and there an exception, the miserly father transmits his miserly propensities to his son; and the benevolent has sons inheriting his benevolent desires. And so with the other propensities of the human heart. This is not only true in genealogical descent, but the rule holds good in the social affinities of the race. As among the feathered songsters of the woods and groves, those whose features are of the same hue, and which carol the same songs, wing together in aerial gambols; so men, whose hearts beat high in unison, will delight in social converse with each other. They are drawn together by a natural affinity. The society of the great and good, is only coveted by those whose moral sensibilities render them suitable partakers of such enjoyment. The hells of the gamblers and debauchees, and the bar-room circle, number none whose tastes and habits do not fit them for such society. Minds similarly actuated are drawn together by the tendrils of sympathy which entwine themselves around each other's heart-strings. And hearts which do not beat in unison, are similarly repulsed. The noble, the whole-souled, the generous, those whose hearts are expanded with love towards God, and good will towards men, delight in the presence of spirits similarly actuated. The selfish, those who regard their own interests as the great end of their living, the sour and morose, the possessors of a coarse denunciatory spirit, love not to mingle with such angelic minds.

This principle of the affinity of likes, will account in a great measure for the division and separation of mankind into sects and parties: each man finds his own level, politically, morally, religiously. Oil and water will not mix; nor will good and evil. Benevolence cannot associate with selfishness, nor love with hate. It is for this cause that different parties and sects have certain habits of thought, and casts of mind, so that it is no difficult matter to judge from the shape of a man's head and the lineaments of his physiognomy, what people he would most delight to mingle with.

Men of given moral affinities not only draw around them men of like affinities, but they beget like thoughts and feelings in the hearts of those who associate with. One sour-minded, morose, selfish individual will corrupt a whole society. One man, whose pen is dipped in gall and wormwood, may corrupt a whole denomination: the abettors and sympathizers of such will go down, down, down, till it becomes almost impossible for them again to ascend to what now appears to them the giddy height from whence they have fallen.

On the other hand, the pure-minded, the practically godly man, who deals not merely in words, which cost nothing, but whose deeds proclaim his thoughts; he begets like feelings among his associates. Thus some whole societies are very generous: others, very penurious. Some few individuals in each case have given the tone and bearing to the whole. Men do not gather grapes of thorns, or figs of thistles. Love will not beget hate, nor hate love. How important, then, it is, that those who would benefit their fellow pilgrims bound to the same goal, should cultivate within themselves such habits of thought and holy affection, as will exert around them an influence for good—that they should not feed that morbid denunciatory spirit of hate which is so easily excited, and so hard to be allayed.



LETTERS OF COMMENDATION.—We have frequently felt great indecision respecting the publication of the commendations of our friends. If we alone were to be affected by these expressions of confidence, we should promptly leave unpublished every reference to ourselves. For while it is very pleasant to learn that our labors are valued and approved by our co-laborers in the cause we have espoused, we have learned long since to be very little affected by the commendations of friends, or the malignings of foes: a higher and holier object than this is the goal of our ambition. Therefore, we publish none of these for any consideration of our own. There is, however, another motive: the friends of the cause, who look to the *Herald* as the exponent and defender of their faith, are interested in its welfare: they are anxious to know of its prosperity: they wish to learn the opinions of each other through its columns,—the only channel they have for exchanging their thoughts respecting it. We regard the *Herald* as their servant and agent, in duty bound to furnish them with these words of encouragement and approbation, that each may know he is not alone in his thoughts and feelings. We do not flatter ourselves that the *Herald* has been directed and guided solely by our own wisdom. We humbly believe that ONE wiser than man has directed and controlled, has preserved and strengthened us, and has oft times given us wisdom to act, when we should otherwise have failed in our aim. If, therefore, there is any merit in the course we have taken, and if we have been enabled for eight long years to administer to the spiritual wants of brethren and sisters, let all the praise and glory be to God, whose we are, and whom we serve.

Mr. WINTHROP, Speaker of the House of Representatives, in commenting on the death of Mr. ADAMS, paid the following tribute to his memory:—"What ever advanced age, long experience, great ability, vast learning, accumulated public honors, a spotless private character, and a firm religious faith, could do, to render any one an object of interest, respect, and admiration, they had done for this distinguished person; and interest, respect, and admiration, are but feeble terms to express the feelings with which the members of this House, and the people of the country, have long regarded him."

THE LENGTH OF DAYS.—At Berlin and London, the longest day has sixteen and a half hours. At Stockholm and Upsal, the longest day has eighteen and a half hours. At Hamburg, Dantzic, and Stettin, the longest day has seventeen hours, and the shortest seven. At St. Petersburg and Tobolsk, the longest has nineteen, and the shortest five hours. At Tornea, Finland, the longest day has twenty-one hours and a half, and the shortest two and a half.—At Wanderbus, in Norway, the day lasts from May 21st to July 22d without interruption. At Spitzbergen the longest is three and a half months.

STEAM.—"Steam," said Mr. WEBSTER, in a recent speech, "is on the rivers, and the boatmen may repose on their oars; it is in the highways, and begins to exert itself along the courses of land conveyances; it is at the bottom of mines, a thousand feet below the earth's surface; it is in the mill, and in the workshops of the trades. It rows, it pumps, it excavates, it carries, it draws, it lifts, it hammers, it weaves, it spins, it prints."

### The Cosmogony of the Earth.

EVENING CONVERSATIONS BETWEEN EARTH-READER AND BIBLE-READER.—ON THE CREATION.

(Continued from our last.)

E. R.—In regard to the constitution of the air, it has already been shown that the effect of such an atmosphere as you speak of would be directly the opposite of what you suppose. The atmosphere which produced the plants that these large animals fed on, must have been very "impure" for man; and if, as you suppose, during this period the coal deposits were formed, it was not possible for man then to exist, since the amount of carbonic acid gas necessary for the growth of those plants would have made the air poisonous for him to breathe.

B. R.—I judge differently. If all the carbon which entered into the structure of the woody fibre which forms our coal-beds, was at any period disengaged, and existed in the atmosphere in the form of carbonic acid gas—which is a constituent of our atmosphere, in the proportion of one part in a thousand—it might have been difficult for man to breathe it. But before the creation of man, in obedience to the word of God, Moses informs us that on the third day "the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind." Thus we learn that vegeta-

tion was created in its maturity. And we know not but it may have covered the earth in dense forest. If so, this superabundance of carbon would have been absorbed by the first generation of vegetation, before man's creation on the sixth day. New vegetation might be formed as fast, and no faster, than the previous vegetation decayed, so as to absorb the disengaged carbon, and continue the luxuriant growth, leaving the atmosphere perfectly adapted to the respiratory organs of man. Even if it was not all thus absorbed, it being the heaviest constituent of the atmosphere, its tendency is to the caverns and hollows\* of the earth's surface; and consequently man could with impunity have lived in the elevated parts of the limited portions of the earth's surface beyond which his residence would not necessarily then extend: or portions of gas might have been absorbed by such rock as has an affinity to it, to be given out as the increase of vegetation required. The coal deposit exhibits evidence of being mostly the result of a single growth of vegetation; i. e. what was growing at one time on the earth. And I suppose that—with the exception of what accumulated at the mouths of rivers, in fresh water lakes, or was carried into the ocean by the action of the rivers during 1656 years anterior to the flood,—it consists of the forests existing just previous to the deluge, submerged by the action of its waters, and the breaking up of the fountains of the great deep. There is no more carbon in the coal deposit than before existed in the woody fibre of which the coal is composed. The changing of the wood to coal would neither expel, or absorb any additional carbon; it would merely retain the carbon of the wood, and expel its foreign constituents. There would, therefore, be the same amount of carbonic acid in the atmosphere after the deluge, as existed before the deluge, after the earth had been once densely covered with a growth of wood; and consequently man could have breathed the atmosphere before the coal deposits were formed.

E. R.—I am pleased to admit all you say respecting the process of the forming of coal from woody fibre, &c.; but as to man's growing small in stature, and his years becoming fewer, &c.: I shall reserve any remarks I may have to make till some future stage of this conversation. Your remarks draw me toward the gist of the argument. We must now take a step downward through the recent and tertiary geological periods into the midst of the great secondary deposits.

The chalk formation attracts our notice.—This formation is about 3000 feet in thickness, and is composed of the remains of animals, as any one may see by taking a piece of common chalk, and carefully dusting off a few grains, and placing them in the range of a microscope; upon doing so, we see an infinite number of animalcules. These small animals are mostly shell-fish, and all of marine origin. Each one of them must have had time to run its brief round of existence—like any other animal, it must have passed through its periods of growth and decay. In view of these facts, does not the impression force itself on the mind that it must have taken a very long time for a deposit of this thickness to have been made by this process? It is a fundamental principle among geologists at the present day, that the same processes of formation are continually going on at the present time as have been going on at all past times. We see processes similar to those of the chalk formation going forward now; we infer that like results were formerly produced in like manner, and in like spaces of time, unless we know of some conditions that have varied.

B. R.—The chalk formation is evidently of animal origin: but I see not why it may not have been formed in a much shorter space of time than you imagine. It is not spread over the entire earth's surface; its greatest thickness is found only in a few localities, like the chalk cliffs of Dover, England, &c. The present growth of any formation is not always in the ratio of its growth during past ages. The little marine insects, of whose shells the chalk formation is chiefly composed, required a certain kind of food for the development of their shell. When this food was abundant, they would naturally exist in greater numbers than when there was a scarcity of material. There must now be so much less of the constituent material of that formation, now existing in other forms, as there is of it in the chalk formation. Consequently, it is so much less abundant now than in the early ages: so that the ratio of its present deposit may not be that of a former deposit. And therefore the formation may have been produced in a period of time very short, compared to that indicated by present accumulations. HARRIS remarks, that in this forma-

\* An illustration of this is seen when a well is filled with this gas, while the air is pure above it.

tion, "crowded as it is with conchological remains, not a shell of one of all the seven thousand existing species is discoverable." Thus we see the reason why this deposit is not now being formed as in past ages: the species of marine insects, whose shells have accumulated, do not exist. The purity of this deposit,—its freedom from foreign substances, proves that when these insects did exist, they must have filled the ocean with numberless myriads. For all that we know to the contrary, these may have been exterminated by subsequent marine inhabitants. The chalk formation is only found in particular localities. No evidence has been yet presented of its extent. There is very little chalk in America. The most striking localities of this deposit are on the coast of England; and it is very easy to imagine how they were there accumulated:—the Gulf Stream, which extends across the entire Atlantic, washes the western coast of England; and when the ocean abounded with the insects, they may have been carried there by the currents of the ocean, depositing it in a comparatively short space of time. The chalk formation is, therefore, to us, no obstacle against the receiving of the letter of the Mosaic text.

E. R.—My friend admits that these beds are of animal origin, and as they must have been a considerable length of time in forming, he will probably admit that they must have taken up more than one week of time. We shall subsequently, if we have not already, show that this deposit was made anterior to man's coming upon the earth; if both these things are so, the earth must have been more time in coming into its present state, than six revolutions of itself upon its own axis.

Let us now proceed downward still further in our readings. We pass through the intermediate strata and distinct formations, and come at once to the great coal formation, or carbonaceous deposit. Far below the chalk, and nearly at the bottom of the fossiliferous strata, we find this formation. Where did this vast deposit come from?—From the air, where it was once held in suspension as carbonic acid gas. My friend knows as well as myself what almost inexhaustible quantities of coal there are in almost all parts of the earth, and therefore no time need be spent in showing this fact; but let us look a few moments at what must have taken place in connection with its formation. And first we observe, that it is of vegetable origin, and of that sort of growth which is called "endogenous," a kind of plant that grows from the bark inwardly, unlike the oak, and most of the forest growths of our latitude, and like our Indian corn, and most of the growths of the torrid zone, and also a kind of plant that never attains great size except in very warm climates. We have many specimens—rings of trunks, or even whole trunks themselves, showing that these plants were often many feet in diameter; and since coal is extensively found in the temperate zones, and high northern latitudes, we infer that a much warmer state of the atmosphere must have then existed than at present. In fact, the plants that go to make up the coal formation could not grow by any heat of atmosphere, of which we have any experience; for it is well known that the sun's rays are the principal agent in preparing food for plants, by separating the carbonic acid from atmospheric air; nor could any highly organized animals live at that time in the regions where these plants grew; since the constitution of the air at that time made it absolutely unfit for such animals to breathe, and its temperature was so high as to have speedily disorganized almost all highly formed animal substances. We find no traces of the existence of warm-blooded animals during this period. Perhaps a few of the lower organized and inferior animals might in some parts of the earth—as the extreme north and south—at that time have lived; for there were different degrees of heat and cold then, as now, in different latitudes. Why did not those sudden convulsions that buried up and preserved the plants of that time, preserve also highly organized animals, that might then have been roaming amongst the herbage?—Simply because there were none to be preserved. The air we breathe, and out of which plants now grow, has but a very few parts of carbonic acid gas in a thousand. If an excess above this usual quantity, so small as hardly to be detected by any ordinary analysis, makes the air poisonous to breathe, what must it have been when a quantity sufficient to feed the old coal plants was diffused through it? Nor did this process go on with rapidity, and then in a short time cease. Although the coal deposit is in all several thousand feet in thickness, yet it is in layers some fifty feet thick. Between these layers, which are, of course, of land formation, are other and sea formations; consequently, the process of making coal from plants, which process we very well understand, was carried on over and over, some thirty or forty times,

during this carboniferous period. It must, then, have taken time—an incalculable length of time; and since we have shown that this must have gone on anterior to the advent of man, but yet posterior to the chaotic period, more than six days of twenty-four hours each, must have been occupied in fitting up this ball for the residence of our father ADAM.

B. R.—You have read a long chapter from your book, the earth. Respecting the existence of carbonic acid in the atmosphere before the formation of the coal-beds, I have already shown that what was disengaged by the decomposition of vegetation would be amply sufficient for the supply of each succeeding growth; that once covering the earth with a dense vegetable growth, would be all sufficient to keep the earth thus covered, without an undue proportion of carbonic acid in the atmosphere—the same as the dense forests of Brazil are now perpetuated through succeeding growths in an atmosphere not too highly charged with carbonic acid for man's existence. If that was not sufficient, God might have produced it as needed, from caverns of the earth, to which even now it tends by its specific gravity, when the atmosphere is too highly charged with it; or it might have been developed from such materials as have an affinity for it. In the woody regions of the earth there is now no greater abundance of this material than in desert. Therefore I conclude that the growth of the woody fibre constituting the coal, was not inconsistent with man's existence at the same time; and consequently I am under no necessity to locate its formation before the creation of man, or within the week of creation.

When you speak of the thickness of the coal deposit, it is to be remembered that such thickness and number of strata are only found in peculiar localities. In some parts of the earth, for thousands of miles in extent, no coal is found—as in Sahara, and parts of Asia, &c. Very little is found in New England. It abounds principally in beds, or basins, where it may have been carried by the action of water. Coal-beds are found of astonishing extent and thickness in England, France, and in various sections of Europe, Asia, and Africa; but the most extensive known are in our country. Coal formations abound throughout the Middle and Western States, particularly in the State of Pennsylvania. It is estimated that in the vicinity of Pittsburgh, over three entire counties, coal may be found sufficient to supply the United States with fuel for one thousand years, if time was to continue so long.

Some of these may have accumulated before, and others during the deluge. By accumulations in fresh water lakes and at the mouths of rivers before the deluge, we can imagine many thick beds were formed with many strata, in certain localities. We see similar deposits now in the process of formation, which mighty changes of the earth might develop. Immense rafts of lumber, miles in extent, and of an astonishing depth, have accumulated in the waters which flow into the Mississippi from the west. That of the Red River is the most remarkable. Large quantities of drift wood are being carried away by all large streams, which flow through wooded sections. About 1000 streams of various sizes discharge their waters into Lake Superior. The drift timber that is swept down these, after floating awhile in the lake, sinks to the bottom. There must therefore be in the bottom of that lake a large accumulation of vegetable deposit. Thus they might accumulate during the 1656 years preceding the deluge. But during that catastrophe, we suppose the great mass of coal was deposited. The mighty growth of vegetation in the antediluvian forests could not have been otherwise than up-rooted by the mighty commotion of the elements. As the rains descended on the opening of the windows of heaven, and the floods came pouring down the sides of the mountains, the soil would be washed away from the roots of the trees, leaving them to be carried away by the rush of waters, hurled into the rivers, and wafted thence into the ocean. Subjected to the action of the water, and encumbered with the earth which would adhere to their roots, they would soon sink in large masses. The soil of the old world, subjected to the same action of the elements, would rapidly accumulate upon them. Buried under such a pressure of earth and water, they would in a short time become coal, so that on the retiring of the waters of the deluge, and the substitution of the bed of the antediluvian ocean for the earth that was before the flood, they would constitute the immense beds of coal as we now find them. We thus find them easily accounted for on this supposition. But without some mighty overturning like the deluge, and this supposed change in the relative position of land and water, it is difficult to account for them.

(To be continued.)



## Correspondence.

## Will He be True?

Will he be true?  
And will our Saviour come  
Down from the skies,  
To take his children home?  
Yes, he has said,  
"Behold, I quickly come."

## FIRST CHORUS.

Angelic powers above,  
Extol our King!  
Let all the saints below,  
His glories sing.

Mansions on earth  
Renewed he will provide,  
For all who now  
His promises confide:  
In palaces  
They will with joy reside. (Chorus.)

In realms of bliss,  
On Canaan's happy shore,  
Immortal songs,  
Shall ring for evermore,  
With harmony,  
That ne'er was heard before. (Chorus.)

Then death will flee,  
And all our sorrows cease;  
Then trials end—  
When comes the Prince of Peace,  
Then saints will see,  
With joy, their great release. (Chorus.)

Then free from care,  
Amid the pastures green,  
Christ's little flock  
Will there in peace be seen;  
While waters pure,  
Will gently roll between. (Chorus.)

The saints, with robes  
Celestial ever drest,  
With crowns of gold,  
Shall gain their long-sought rest,  
To live and reign  
With beauty always blest. (Chorus.)

They will obtain  
Great joy and gladness all,  
When tear no more  
Shall e'er in sorrow fall;  
From pain and grief,  
Christ will his people call. (Chorus.)

Lord, quick return!  
And let our waiting eyes  
See Thee descend  
Triumphant from the skies;  
Cherubic host,  
Our rapturous souls apprise!

## SECOND CHORUS.

Then will loud anthems rise,  
When Christ shall come,  
From all the ransomed throng,  
In heaven their home.

Portsmouth, N. H.

## Remarks on Rev. 17:1-6.

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore, that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet-color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration." Rev. 17:1-6.

What follows in this chapter is an explanation of the symbols in the above visions. And as God does not take symbols to explain symbols (for then, in turn, they would equally need to be explained), it follows that this explanation is literal. Any other view would place us upon a wide sea of uncertainty. When the Lord undertakes to explain anything, he accomplishes his object. He says what he means, and means what he says.

It may be inquired, then, Why he employed symbols at all? I answer:—By addressing the eye and ear, he more deeply impressed the mind of the prophet, than if he had addressed the ear only. The same increasing effect is realized with us, when the vision is made plain upon tables, or well represented upon charts. When we have before us a representation of what the prophet saw, we listen with more interest to what the revealing angel says in explanation. God has thus arranged to impress the mind through two of its great inlets with the great facts of prophetic history. Kingdoms are first represented by beasts; kings, as dynasties; or on a smaller scale, by horns; an apostate church, by a woman, &c.

This ten-horned beast is seen at three different times, because it represented the most important and the last kingdom upon the earth, prior to the kingdom of God. Daniel (in chap. 7) saw him in vision tread down the whole earth, and stamp the residue with its feet. While Babylon, Medo-Persia, and Greece, are represented by the lion, bear, and leopard, the most dreadful carnivorous beasts on the earth; they were of no comparative interest to his "troubled" and "grieved" spirit with the ten-horned beast, which was dreadful and terrible, and strong exceedingly. Daniel is informed (v. 23), that the fourth beast shall be the fourth kingdom upon the earth.

John previously saw this ten-horned beast as revealed in Rev. 13th.

Chap. 17:8—"The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is." What! exclaims one, can that be literal! The beast that was, is not, and yet is! What a paradox! An individual in Boston, a few years ago, in writing against the Advent, used the figure of the "tag" and "tally" to test prophecy. The figure was a good one, but it fell into bad hands. It is well known that steamboats and railroads have small pieces of tin, on every two of which are stamped the same figures: one piece of tin is attached to the traveller's baggage, and another piece, having on it the same number, is given to the traveller. When the baggage is exhibited, the traveller, by presenting his tally, —if it corresponds with the tag on his property—obtains it. As there are no two "tags," or two "tallies," with the same figures, the proof is evident and conclusive.

Just so with history and prophecy. If the history agrees with prophecy in all its parts, the proof is certain. Now let us try this beast by this rule. If we can find a plate of historic events which will perfectly agree with this seeming paradox, that must be the thing intended.

Most every one has read or heard of Gibbon's history, entitled, "The Decline and Downfall of Rome." And has any historian, theologian, or statesman, ever found fault with the title, as inappropriate to the facts which he details? Yet we hear Dr. Dwight, of Yale College, in speaking of the Lutheran Reformation, saying, that Rome, in the opening of the 15th century, was the strongest power this world had ever seen. And no one disputes the truth of his assertion. A kingdom, whose downfall had been written a little after, is "the strongest power this world had ever seen!" It made a transit—disappeared for a short time, to re-appear in a new form. Between A. D. 356 and 483, according to Marchiaval, Bishop Lloyd, and Dr. Hales, Western Rome, or two-thirds of the Roman empire, was invaded by the Goths and Vandals, and dived into ten kingdoms. The light of literature was put out; and the world sunk into a moral night, called the "Dark Ages." These were the ten horns which are ten kings. But how was this beast brought into existence again? Vs. 13, 17—"These have one mind, and shall give their power and strength unto the beast. . . . For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

Clovis, king of the Franks, professed the Catholic faith in 496. He was the first of the ten, and Arthur, king of Britain, the last of the ten, who professed Christianity. Arthur received his crown from a Catholic bishop in 508 or 9. These ten kings received power as kings one hour, or a short space, with the beast, when they agreed and gave him their kingdom. It was wonderful to see so many proud kingdoms in Europe, disagreeing in everything else, and after waging the most bloody wars with each other, all agreed to sustain the Catholic Church for so many centuries! Do not the "tag" and "tally" agree thus far! "The beast which was, is not, and yet is."

Vs. 9, 18—"And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. . . . And the woman which thou sawest is that great city, which reigneth over the kings of the earth." What city that ever gave laws to the world was built on seven hills? Rome has been called the "seven-hilled city." Rome reigned over the kings of the earth, as Babylon reigned over Assyria, or Jerusalem over Judea.

V. 10—"And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space." A king in this prophecy, as in Daniel, means a kingdom, or government. In Dan. 7:17 it is said, these four kings which shall arise. And in v. 23 it is said, the fourth beast shall be the fourth kingdom upon earth. No kingdom is mentioned in history as having had seven distinct forms of government but Rome. Daniel said of the fourth beast, "It shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms;" and in no respect was it more diverse than in its seven forms of government. Those forms of government were, 1, Senatorial, 2, Tribune, 3, Consular, 4, Decemvirate, 5, Triumvirate, 6, Imperial, and 7, Kingly. Thus we see, in every instance, that history and prophecy agree.

V. 16—"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire." How wonderful, that after these ten kings had been agreed for many centuries in giving their strength and kingdom unto the beast, they should then "hate the whore, and make her desolate." Yet this was the fact. From the time of Luther, some of those kings disagreed with the Papacy; but none made her desolate and naked until Bonaparte's time. God did not then take a man of royal blood to humble that proud dynasty, but took a man till then unknown, from an island almost as much unknown, under whose feet every Catholic shrank, crumbled like chalk. And when God had "done his work, his strange work; and brought to pass his act, his strange act;" He laid him back into the obscurity from which He had called him, and cast him upon a desolate island. When Bonaparte engaged in his expedition to Russia, which is under the Greek church, his wisdom forsook him; and the proudest army ever brought into the field, except that led by Xerxes into Greece, was destroyed by the Lord alone—his enemies only keeping out of his way. That was not his mission. And when he comes against England, or a Protestant country, he is crushed, and sent into exile. His work was done; and like Samson shorn of his locks, he was weak as

another man. Every blow aimed at a Catholic throne crushed it to the earth; while every blow directed against the Greek, or the Protestant bulwarks of Christianity, fell back upon and crushed himself.—God will hide pride from man. And yet how few historians see anything of the Lord in that strange series of events which so singularly demonstrated his providence and word.

Austria now takes the protection of the states of the Church, which constitute the Beast, as the Church does the woman, which sits upon it. For the last five or six years, there has been an undercurrent in Italy, lifting, like the expanding gasses of a volcano, which Austrian bayonets could but just keep down. In that time, every philosopher and statesman has offered an opinion as to the probable course of events there. But how has God laughed at human wisdom, "made counsellors mad, and taken the wise in their own craftiness!" Every one of them has predicted falsely. None put the prophetic telescope to their eyes, and none have seen the shape of coming events.

The old Pope died, full of years: there was nothing strange in that event. The seven cardinals, who were to elect a new "God on earth" from among their number, began, as usual, by nominating one whom they were sure would not be elected, only to bring the case on to the docket; expecting it would take, as usual, from three weeks to three months, to make an election. As the Pope is a civil prince over the three states of the church, as well as the successor to St. Peter, his election is a political, as well as ecclesiastical event, in which the different governments of Europe have an influence. The case heretofore has been, where a pope died, to begin with one who was not likely to be elected, to give time for the two or three who were the most likely to succeed, to manage against each other. This election was begun as usual, when, at the first ballot, Pope Pius IX. is in St. Peter's Chair!!! One of the "wise ones" finds no solution for the "mystery," but that it was a "miracle of the devil." We are glad that one of them, at least, has at last found out that the devil has, for once, had something to do with that infallible church. But however much that personage has had to do with that church heretofore, it is clear, from our text, that God has had much to do in this event.

But who, and what is "Pope Pius IX., the wonder of wonders of the nineteenth century!"

His history, as it has been given by the different journals of the day, is briefly this: He was once a sergeant in Bonaparte's army, which was the most intelligent ever brought into the field, not excepting the Roman, where he learned the principles of civil liberty. He also once passed through this city, on a mission to South America, where he observed our institutions. And no sooner is he on the throne and in St. Peter's Chair, than he begins civil reforms, and makes himself the apostle of civil liberty! Austrian bayonets, which have protected both the beast and the woman, are now turned against them! Who, among all the "wise ones" of this age, predicted such a chapter of events? Not one. Every one "wonders after the beast, whose names are not written in the Book of Life of the Lamb." (v. 8.) We can see large placards in almost every street in this city, with "Pope Pius IX., the wonder of the nineteenth century." Alas! how many will both, "wonder and perish." Blessed are those eyes which see, and those ears which hear. Russia and Austria are pledged, as they value their own political existence, to put down the policy of the present Pope. An editorial in the New York "Sun," recently said, "Metternich is pledged to oppose a will of iron to the policy of the Pope; and he will do it; but as his first act was unpopular, he has fallen back, only to wait an attack on a more vulnerable point."

A writer in the New York "Observer," last year, who appeared to be well versed in European affairs, used language to this effect: "Since the Ottoman Empire has ceased to alarm the governments of Europe, they have turned the eye of jealousy upon each other." And he goes on to show that Russia and Austria are marshalled for tyranny, and England and France for free principles, or limited monarchy; while Prussia was doubtful, into which scale she should cast herself—and that those elements were marshalling for a great conflict. How much this sounds like the pouring out of the sixth vial!

"And the sixth angel poured out his vial upon the great river Euphrates; and the waters thereof were dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:12-16.

Nearly all commentators agree that the drying up of the Euphrates, represents the fall, or waning of the Ottoman Empire. It will be seen that those three spirits of devils only go forth to gather, before Christ comes, after which, "they gathered them together into a place called in the Hebrew tongue, Armageddon." So Prof. Whiting, and many others, render it. From all of which it appears, that the nations are to be in a preparing condition,—just ready to break loose, full of apprehension and excitement—when suddenly the Judge of quick and dead shall appear, and roll forth upon them the thunders of his vengeance. Awful day to the world! but glorious to those who are not of the world. It also appears from chapter 7:1-4, that the four great powers of Europe will not let go or cease to hold the four winds, (wars and commotions, Dan. 7:1.) until the servants

of God are sealed. They will be on the eve of breaking loose—the waves of political excitement will rise higher and higher, but the final rush! cannot be till the saints are sealed, and delivered.

Are not things now in that condition? Russia, four years since, added 400,000 to her standing army, and this year she adds 50,000 more, England, 50,000, and France, 60,000! "The Ottoman Empire has ceased to alarm" them, and "they have turned the eye of jealousy on each other." And to give the climax, Pope Pius IX. is thrown, by a most unlooked for providence, as a fire-brand into the open magazine! What now remains but the coming of the Son of Man in the clouds of heaven? Amen. Even so come, Lord Jesus.

It may be objected that as the Saviour is to "be revealed in flaming fire," there cannot be time for those spirits to gather the kings of the whole earth afterward. By turning to Isaiah 34:8; 63:4, and Rev. 18:8, it will be seen that the time allotted for the destruction of the earth by fire, is the same as was occupied in its destruction by the flood, (see Gen. 7:11; 8:13, 14,) viz., a day-year. Paul shows in Heb. 12:18-28, that the scene at the giving of the law, was a type of the coming of Christ to establish "a kingdom which cannot be shaken, or moved." There are then things in that scene which demand attention: 1st. There were clouds, fire, and a tempest, Ex. 24:15-17; Heb. 12:18. Christ will appear in the same manner when he will "shake not earth only, but also heaven." 2d. A select number were taken from the mass up into the mount, where they saw a great beauty and glory, Ex. 25:2-11. So also when the famine appears. "One shall be taken and the other left."

3d. The mass who were left were at first greatly terrified, but within forty days their priests made them an idol which they worshipped; and, as for "Moses, they did not know what had become of him."

So also when the saints are taken up to meet Christ in the air, and he becomes literally a wall of fire round about them, and a glory in the midst of them, as on Sinai,—the Holy Spirit withdrawn from those who are left, they at first wail, but soon turn infidels. As for the saints, they "wot not what is become of them." The latter scene is no more strange than the former.

New York, Feb. 1848.

## A Heart Inquiry.

"Seeing then that all these things shall be dissolved; what manner of persons ought ye to be, in all holy conversation and godliness; looking for and hastening unto the coming of the day of God." 1 Pet. 3:11, 12.

MANY of the world have ever been solicitous of qualifications answering, in some degree, to their pursuits and prospects. The destined soldier must be bred to the science and profession of war. The mariner must understand navigation, and naval tactics. The merchant, to buy and sell, and get gain. The politician must be learned in books, and all the theories by which men have sought to rule, and climb. The churchman must learn science and theology. Mechanics must understand their arts; and even misers have their arts. And last, we have seen in these last times, that one must be skilled in mesmeric clairvoyance, and practice it too, or he might, it was deemed, as well be out of the world. These all seem to understand what manner of person they must be. Some, more considerate, think farther, and deem religion and some provisions for a future state necessary. Most people have thought some preparation for death was necessary; but many think, and have thought that serious things belong to a serious time; and that it would be time enough when the world was passing away. Others have thought that religious profession, and the practice of religious duties, would keep them in favor with heaven; and the Lord would give them Divine grace sufficient for their future welfare. But Peter knew of no such preparation for death. Many hope to die well, who do not try to live well; but the apostles knew, and we may know, that without holiness, no man shall see the Lord. Peter in the above scripture gives a test of, and an incentive to true godliness; and the only state in which a Christian must live, or die, or enter into his glory. But though it was profitable in all ages, it is intended to be especially applied to those who should be alive in the last times. And it comes with particular emphasis to us. What manner of persons ought we to be, who believe we may live to see the heavens and the earth, and all the works therein dissolved? Many people expect "a slumber in the dust," and go to meet it in a slumbering mood. But we, who expect, and have reason to expect, to see in our own day, the King of glory descending, amidst the scenes of dissolving nature; what manner of persons ought we to be, in all holy conversation and godliness? Peter does not tell, in this place; but leaves it to be inferred. And here I think we may plainly see that one reason why the Lord has given a presentiment of this, by his word, his providence and his Spirit, is, that on it we may crucify every unholy faculty and propensity, and by his help gain a victory over the world, the flesh, and the devil: or rather that he may do it for us.

What manner of persons ought we to be? Can we love a leprous, contagious world, that is so soon to be dissolved? Can we love gold; when its possessors will so soon cast it into the street, and none stoop to pick it up? Shall the lust of the flesh, the lust of the eye, and the pride of life, have power with us, when the naked ground to kneel on is nearly all we need here; and an assurance of faith, nearly all we can desire? The apostle proposes the question, with the motive, as the most effectual argument and answer: "For we know that when he shall appear, his saints shall be like him, and see him as he is." And if we profess to look for, and aspire to those things, we know it consists not in false profession



## The Gates of Paradise.

25

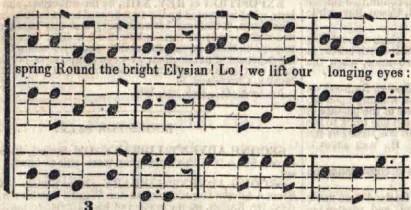
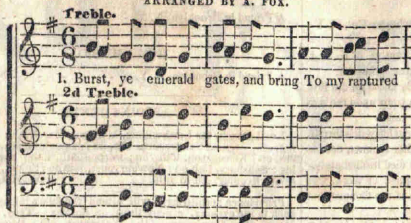
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MILLENNIAL HARP.

MILLENNIAL HARP.

27

ARRANGED BY A. FOX.



and dissimulation; but in an earnest desire to be conformed to the Divine will in all things; and to attain as nearly as may be; to the spirit and likeness of our Redeemer, before we see him. "For he that has this hope, purifies himself, even as he is pure."

This expectation and hope, creates an earnest desire to become more and more acquainted with the object of it. He who has it, cannot be satisfied with a belief that he has known something of the Divine Spirit; but seeks for the largest manifestations. He does not seek to contemplate the Saviour always as a man of sorrows; but as he who shall wear many crowns, ruling all events, wielding all destinies, and restraining and conquering all enemies.

Seeing then, that all these things shall be dissolved; and that it has become a subject of habitual expectation and of hope; what manner of persons ought we to be, in all holy conversation and godliness. All holy living and deportment; all holy duties; and all consecration to God; striving with all prayer for the indwelling of the Holy Ghost; for victory over spiritual enemies; and ultimate sanctification. And he adds, as a characteristic duty and privilege,—"Looking for, and hastening unto the coming of the day of God." To love Christ, is to love his appearing and kingdom. And they who believe he has given them sufficient reason, by his word and providence, to look for him, and hear and feel his Spirit within them saying, "Surely I come quickly;" will assuredly look for him; they could not help it, without the consciousness of apostasy. Not only look for, but "hasten unto the coming of the day of God." But why hasten unto it! that will not bring it the sooner. Hasten to a spiritual realization of it. Hasten to it by faith, and hope, and love: and that draws as many beams of the Sun of Righteousness into the soul as possible, before he comes; deposit all your hopes, and fears, and cares, and dangers, and desires with him. No matter what opposes; if saved at all, we must be saved by him, who is almighty. By him, as Mr. Romain says, "who has been with you in ten thousand battles; and who will soon make you more than conquerors."

Then let my soul arise,  
And tread the tempter down;  
My Captain leads me forth,  
To conquest, and a crown.  
A feeble saint shall win the day,  
Though death and hell obstruct the way.

Should all the hosts of death,  
And powers of hell unknown,  
Put their most dreadful forms,  
Of rage and mischief on,  
I shall be safe, for Christ displays  
Superior power and guardian grace.

D. REYNOLDS.

Philipsport (N. Y.), Feb. 24th, 1848.

## Letter from Bro. W. Johnston.

DEAR BRO. HIMES:—Might I ask, through the Herald, to say to those who love to be meek, patient and teachable, that I, as a member in the body, are often pained to see how inconsiderately the sacred developments of Mr. Miller are so frequently substituted by the fancied superior light of others, as exhibited in other Advent papers. I think those who consider candidly his views on the prophecies, as a whole, ought to acknowledge that he has written upon those subjects more correctly than many who have preceded or followed him. We ought to be respectful to our seniors in theological knowledge and Christian experience; especially in the connection of new theories, which, while they evince the weakness of their author, at the same time directly contradict maxims established by the superior knowledge and

more material experience of "fathers in the gospel;" though we would call no man "father," in this respect.

I know of none that has taken more notice of the deep things of God than Mr. Miller. Nor do I know of any as having manifested more mind and scriptural research, than he has done in his writings upon the hidden things of the prophecies. I think, therefore, that those propounding new views should be careful in bringing things before the public, which not only imply a contradiction, but contempt of the same thing, as explained by one who has shown many what they could not show themselves.

Besides, it gives ground to our enemies to say that where such diversity of opinions prevail about one and the same thing, there can be no certainty of conclusion or evidence; neither any unity of faith. It is commendable, indeed, in brethren to view and review; but not to contravene or despise, at the same time, by implication, those views of others, which when viewed thus, the eye of right reason, will appear more tenable than those by which they are superseeded.

Brethren, I can tell you that strangers, my clerical men of other churches, are as unanimous (where I am acquainted) in giving Mr. Miller as much, if not more credit for his labors of the gospel, than many of his own nominal household. Surely he has toiled when we have not. He has been waking and thinking when we slept. He has seen to the bottom where we could but look on the surface. He has gone alone where we could not with "guides!" Then if such be the case, how is it that so many now think themselves so much wiser than he? See the productions of some on the two horned beast; on the ten horned beast; the two witnesses; the expiring of the 1260 days, &c. &c.

Brethren, Bro. Miller has been bearing the burden and heat of the day; he went front-ward in the battles of the truth of his God. He has labored in the word and doctrine;—now, therefore, as an invader of the gospel, he should "be accounted worthy of double honor." Yea, it is our duty to sympathize with him while bearing the burden of his infirmities, through age and other sufficient causes of trial and temptation, also those coming from his own unfaithful children in the gospel. Finally, "we should not think of ourselves more highly than we ought, but to think soberly;"—"in honor preferring one another," "with all lowliness and meekness, endeavoring to keep the unity of the spirit, in the bond of peace."

As to the state of the cause in these parts, I would say, that although they who love it, are few, yet I trust they will be faithful. They have their trials, temptations, and persecutions from an unbelieving, wicked world, and a subtle enemy, as all they that will live godly in Christ Jesus must have; yet I trust they do know that they are disposed to work together for their good, and that finally, they will work out for them a far more exceeding and eternal weight of glory.

As to definite time, may I be permitted to express my opinion. It is this: that all the evidence necessary for us to know, in order that we may lift up our heads and direct them to the consideration of the days of our redemption; that we may take heed, lest at any time our hearts be overcharged, and drunken with the cares of this life, and that we may know that he is nigh, even at the door; that our loins be girded about, and our lights burning; and that we ourselves be like unto men that wait for their Lord; has been given. I also fear that those looking for more definite evidence, than that already given, may miss the mark, should they not make a right use of what they have got.

Matilda (C. W.), Feb. 10th, 1848.

(Mr. Miller is but a man, and he would not have

us receive his teaching unless we can see it to be in accordance with God's word. Follow him, as far as he follows Christ. We should receive the truth, let it come from what source it may.

It would doubtless have been much better with us if Bro. Miller had been more respected, and followed in his sound expositions, and wise counsels. Many who bear the name of "Millerite," have perverted all his views of truth, and duty, by their insane novelties.—Ed.)

## Letter from Bro. J. Wilson.

[Bro. WILSON, of Cincinnati, O., writes that the cause in that city is still sustained by Bro. WETHEE and the few that remain steadfast in the truth. He has sent us the following sketch of a sermon, which shows that there are yet signs of life in some of the watchmen.]

I will give you a sketch of some remarks that I heard last Sabbath afternoon, by the Rev. Mr. Wilson, a Presbyterian minister, and a son of the late Dr. Wilson, who preached some sermons, a few years since, on the closing of the sanctuary, which event he supposed would occur in 1847. These sermons were noticed by you about 1843.

Mr. W. read a few verses, where Christ says to some, that they could discern times and seasons: "In the evening ye say, that it will be fair weather to-morrow; and in the morning, that it will be fair weather to-day, &c.; but how is it that ye cannot discern the time?" He then went on to remark, that man had an instinct within him, which awakened a desire to know what was in the future. This was right,—God was pleased with it. He then urged the importance of his hearers studying the Scriptures, especially the prophecies. But to this, he remarked, there were some objections made. The objector says, in studying the prophecies, I may become a fanatic. Well, let us look at this. There are fanatics among all doctrines of the Bible,—say upon the divinity of Christ; how many fanatics on that doctrine! Then again, on the total depravity of man. Some say, that man is totally depraved; while others take the opposite view. There are likewise many fanatics on both sides of this question. These objections, therefore, fall to the ground. But then the objector says, I have no objections of studying the fulfilled prophecies. Well, in doing this, we see prophecy fulfilled, and also prophecy unfulfilled. Then we are to select between prophecies unfulfilled and fulfilled. Let there be a cord from this pulpit to the door; but a veil drawn so that we cannot see the end. But can we not ascertain how far we have got along on this cord? We can look back on prophecy and history, and thus ascertain how far we have advanced. Mr. Wilson then read a few passages, to show that it was our duty thus to study. Among others, he read in Revelations where it speaks of the vials to be poured out. Now let us look and see where we are. We learn from history that the sixth vial has been poured out, in the passing away of the power of the Ottoman empire. If this be so, where are we now? We are now just at the point where the seventh vial is impending over our heads, waiting for God to speak the word, when its contents will be poured out. What is to follow that? The finishing of the mystery of God. He referred to the political world; spake of the increase of the Catholics, and how their favor was courted by politicians, in order to gain their votes. He spoke of the present time as being dark and troublous. He concluded his discourse by exhorting his people, in a very feeling manner, to watchfulness, lest

Floods of everlasting light  
Freely flash before him;  
Myriads, with supreme delight,  
Instantly adore him;  
Angels' trumpets resound his fame;  
Lutes of lucid gold proclaim  
All the music of his name,  
Heaven echoing the theme.  
Chorus, O, how good it is to be blest,  
And dwell where our Redeemer is!

Four and twenty elders rise  
From their princely station;  
Shout his glorious victories,  
Sing his great salvation;  
Cast their crowns before his throne;  
Cry, in reverential tone,  
Glory be to God alone,  
Holy, holy, holy One!  
O, how good it is to be blest,  
And dwell where our Redeemer is!

Hark! the thrilling symphonies  
Seem, methinks, to seize us;  
Join us to the holy lays—  
Jesus! Jesus! Jesus!  
Sweetest sound in seraphs' song;  
Sweetest note on mortals' tongue;  
Sweetest carol ever sung;  
Jesus! Jesus! flow along.  
O, how good it is to be blest,  
And dwell where our Redeemer is!

Christ should come on them as a thief. "Watch for yourselves and for your children, for your destruction will be very great if you be not prepared." He said that he should speak further on the subject at another time. In closing with prayer, he plead with much earnestness that these days of darkness might be shortened, and that the church might be delivered.

I presume we shall learn, from his next discourse, what he supposes that deliverance will be. I was pleased with his remarks, which were extemporaneous, more especially on account of his former prayers and preaching. I am of the opinion that he is looking for the conversion of the world; but I thought I wanted no better Second Advent preaching than I heard on this occasion.

I took no notes, but give the above from memory, which I think is the substance of what he said.

## Letter From Bro. J. Jenfest.

DEAR BRO. HIMES:—I am once more returned, after an absence of three months, to spend a few weeks in the bosom of my family, preparatory to an anticipated tour to another part of the Province of Nova Scotia.

My visit to Halifax has been more pleasant and profitable than I was led to anticipate. I found there some firm friends to the cause of Christ, quite a number of whom have seen and embraced the doctrine of His speedy coming, to judge the quick and the dead. My hearty thanks are due to them for their kindness and liberality to me while among them; especially to Bro. Robinson and family, who, during two months of my stay, treated me with more than brotherly kindness. May the Lord reward them richly, and grant them an abundant entrance into his glorious kingdom.

During my stay there, I lost no proper opportunity of introducing the great question to the notice of the people, and I trust with some good degree of success. The Advent books, tracts, and papers have been scattered over the city, and have been instrumental in awakening a spirit of enquiry among the people, and it is hoped that much good will be the result.

Halifax is to Nova Scotia what Boston is to New England, a place of resort for traders, farmers, seamen, and by their means the publications have been sent into the surrounding country. Packages have been sent to Bermuda, Newfoundland, Cape Breton, &c., with the assurance that they would be carefully read; and I am encouraged to hope that the "bread thus cast upon the waters" will, ere long, be found to the praise of God.

It is my intention, the "Lord willing," to return in a few days, accompanied by my beloved companion, to the Province, there to remain for the present. I could wish that one more efficient in body might occupy that field; but as there are none that seem to feel it duty to do so, I intend to devote my time and talent to the advancement of the cause there for the present; and I hope still to have the prayers and sympathies of the friends of this mission. I am satisfied, from observation made during my two visits to the Province, that as much good may be done by judicious effort there as in any part of the States.

Boston, Feb. 23d, 1848.

Bro. THOMAS P. HEDBICK writes from Lauree (Ind.), under date of Feb. 24th, 1848:—

DEAR BRO. HIMES:—The Lord has poured out his Spirit in an extraordinary manner in this place and vicinity, and all over the State of Ohio, as I learn, and which I hope may be a general thing throughout the United States, and over the world. If this should prove general, would it not be a fulfillment of the prophecy of Joel, and another strong indication that the Lord is at hand? You must express your views



upon the refreshing seasons that the churches are now receiving, after so long an absence of the Holy Spirit from them. I conceive it bears a very solemn and interesting relation to the Advent movement if we could properly understand it. May the Lord give us light in reference to it, that we may be preserved faithful in the discharge of our duties both towards the world and the churches, and keep us holy until the glorious appearing of Christ. I have, my dear brother, attached myself again to the M. E. church, with a full knowledge on their part of my Advent views, to which they take no exceptions, except to the specific time. In this I think they are right.—They fully believe he will come again. The only difference between them and us is, that we think he will come earlier, and before the millennium.

BRO. I. ADRIAN writes from Three Rivers (Mass.), under date of February 21st, 1848:—

DEAR BRO. HIMES:—I returned home last evening almost worn out with continual labor, and quite sick with a cold. I seated myself by the fire, and took up the "Herald," and to add to my sorrow, I found that you had been compelled to leave the field, wounded, and unable to endure any longer its fatigue. I felt I could not have it so; yet I trust the Lord will take care of his cause. I must acknowledge that I admire the independence manifested in the course you have taken to sustain the great cause; and I pray God that you may be placed on your feet again in the front rank on the field of battle. The Lord is blessing our labors at Square Pond; a man, who had lived in his sins over forty years, has been converted to Christ, and to a love of his appearing; meetings are held at his house in the evening. There are many other cases of conversion in this place. God is with them.

BRO. WILLARD COUSINS writes from Prospect (Me.), under date of February 5th, 1848:—

DEAR BROTHER:—I have just returned from a visit among the brethren in Lincolnville, and the regions round about. I found the saints engaged in the work of the Lord. At Youngtown the Lord is blessing his people, by adding to the church such as will be saved. It is said that there were twenty on their knees at one time, crying for mercy. I hope that as many as one out of ten will turn and give glory to God.

BRO. R. H. GRESHAM writes from Jeffersonville, under date of February 4th, 1848:—

DEAR BRO. HIMES:—The "Herald" is always a welcome visitor in my family, and I esteem it more highly than I do any other paper. The little church gathered here last fall is prospering, and, I trust, doing good. We live in peace and harmony, and extend our hands and our hospitalities to all who serve the Lord in sincerity and truth. It would give us great pleasure to have your company and your labors for a week or two.—The harvest is indeed plentiful, but the honest, sincere laborers are few.

BRO. ELIJAH MACOMBER writes from New Shoreham (R. I.), under date of February 23d, 1848:—

BRO. HIMES:—We have in this place a goodly company of believers, who are well engaged in the cause, and our prospects are brightening. We should be glad if some ministering brethren would come this way, and help forward this glorious cause as the Lord may direct.

### Obituary.

DIED, of scrofula consumption, Jan. 31st, LOVIRA BELDEN, aged 13, daughter of our beloved Bro. Jas. Belden. She was a serious, lovely child; but when she met with a change of heart, I am unable to tell. From the Saturday before her death, until Monday morning, when she sweetly fell asleep, her whole soul was filled with prayer and praise. She said to me as I approached her bed, "I am going home. Glory! glory! Hallelujah!" To her friends she said, "Don't weep for me." And her weeping was truly turned into thanksgiving and praise. We often sang many hymns at her request, in which she frequently joined. Although her bodily sufferings were great, yet she endured them with the patience of an old soldier of the cross. At an interval of apparent quiet, she was asked if she would like to get well. After a pause, she said, "I had rather die; for I should commit no more sin." She conversed with all of the family, and bade them farewell. To her eldest sister she said, "You must pray to God to make you happy; he has made me happy, and he will you." To her eldest brother she gave her Bible, with good advice; and to a little brother she said, "Don't forget the little prayer I learnt you." She distributed her clothing and books to the several members of the family with as much pleasure as if she had been in health; for there was a heavenly smile on her countenance. She would often exclaim, "Come, Lord Jesus, come quickly. Glory! glory! Hallelujah!" This is the third daughter Bro. Belden has laid under the clouds of the earth. He feels that their spirits are now united where spirits wait. This death has been blessed to the arousing of professed Christians in this neighborhood, and we have established weekly prayer meetings, which have been owned and blessed of God to our souls. We are expecting that God will convert souls in our midst. We ask the prayers of all God's children, that this may be the case.

MIRIAM BECKLEY.

BELDEN (Ct.), Feb. 19th, 1848.

DIED, of consumption, on the 15th inst., at Har-mar, O., STEPHEN CLAY DODGE, youngest son of the late John Dodge, of New York, and the youngest brother of the wife of Bro. Tracy, our faithful agent in that city. We feel to sympathize in their bereavement; but we trust they are fully sustained by the hope of meeting him at the resurrection of the just.

## THE ADVENT HERALD.

BOSTON, MARCH 4, 1848.

WANTED.—We want copies of No. I. of the present volume of the *Herald*, to supply new subscribers. If any of our agents to whom we sent extra copies of this number, have any left, we very much need them all. Will they send to us by the first opportunity?

NEW SUBSCRIBERS.—Several of our friends have done nobly in their efforts to increase our circulation. At the commencement of this volume, we cut off the names of 593 who owed four dollars and over. Soon after we cut off seven more, making 600, in all.—Since then, and during the month of February, we have had 43 voluntary stoppages, and 188 new subscribers; besides which 55 of those who were discontinued, have re-subscribed. This gives us a net gain of just 200 during the month just ended, which is one third as many as the 600 we cut off. If our friends are equally energetic, that breach in our list will be made good, in the course of a few months. With the increased expenses we have assumed weekly, that our readers may have a sheet of enlarged and more various reading; we trust those who favor our enterprise will see that we do not lack the means to continue to give them a paper of size and matter worthy of their patronage.

NEW WORKS.—TRACTS ON PROPHECY.—The following tracts relate to the nature and nearness of the second advent of our Lord JESUS CHRIST. They also contain an earnest appeal to the children of God on the duties of self-denial, watchfulness, and prayer, in preparation for his kingdom, with strong and wholesome appeals to the unconverted to prepare for that solemn and decisive event.

We commend them to the reader with earnest prayers that they may be instrumental in preparing many "for the glorious appearing of the great God and our SAVIOUR JESUS CHRIST."

No. 1.—"Looking Forward." 2.—"Present Dispensation—Its Course." 3.—"Present Dispensation—Its End." 4.—"What did Paul Teach the Thessalians about His Second Coming?" 5.—"The Great Image." Price, 15 cts. per set; \$1 for eight sets.

The above tracts have never before been published in this country, and will not be given in any other form hereafter. We hope an effort will be made to circulate them widely.

NOTICE.—BRO. HALE may be expected to preach at Exeter, N. H., the second Lord's-day in March; at Dover, the Tuesday evening following; and at Portsmouth, the following Friday evening; and also the third Lord's-day in March.

CAUTION TO A SORERAMER.—MR. WESLEY, in a letter to one of the preachers in connection with him, says:—"Scream no more at the peril of your soul. God now warns you by me, whom he has set over you. Speak with all your heart, but with a moderate voice."

NOT HONEST.—To take a paper from the Post-office year after year, directed to another person, without informing the publishers. We have found several such cases lately.

TO CORRESPONDENTS.—S. DAYTON.—The insertion of your article we think, would tend to a profitless discussion. The position would be controverted.

WANTED.—BRO. H. MUNGER wishes us to say that there is a good chance for a blacksmith in West Springfield, N. H., at COLE & MUNGER'S Mills. A brother of kindred faith and spirit would be welcomed.

AGENT FOR NOVA SCOTIA.—We have appointed BRO. JAMES LENSEF agent for this Province and New Brunswick. Those who may find it more convenient to apply to him for papers, books, &c., will do so, in the assurance that all his business transactions will be faithfully attended to.

"EUBANKS" Hydraulics and Mechanics. New York: Greeley & McElrath, Tribune Buildings."

No. 5 of this truly valuable work has been received. Like the preceding numbers, it is well stored with valuable facts and sound instruction respecting the subjects on which it treats. For sale at REDDING & CO.'S, No. 8 State-street. Price 25 cts.

A GREAT FLOOD has occurred at Massillon, Ohio. A reservoir, ninety feet above the town, burst, and the contents were poured into the town, tearing down several brick warehouses, a factory, and the Tremont House. The canal embankment was much damaged, and nearly all the stores in the town were overflowed.

## Summary.

Major Van Buren, who arrived in New York, from Washington, on Tuesday evening, states positively that the treaty will be confirmed: that the obvious clause relative to the land claims will be abandoned by Mexico.

Jacob Vail, a wealthy farmer of Somers, Westchester Co., N. Y., has been beaten to death by his children.

Margaret, wife of Michael Brennan, aged 36, native of Ireland, poisoned herself with arsenic in New York. Cause unknown.

Joseph H. Stokes, of Dalton, Ga., was instantly killed on the 19th instant, by being crushed under the wheels of a train upon the Augusta Railroad. He attempted to jump upon the cars.

In Mobile, in a fit of jealousy, Francis Conklin cut his wife's throat, probably fatally, attempted the death of three other women, one his wife's brother, and then cut his own throat. He died immediately.

Like Franklin, an English stone-cutter, in quest of work, was killed by falling from a ledge of rocks on the line of the Connecticut Railroad, near Ireland depot.

Lieut. Schell, of Capt. Peltzer's company, shot himself on the 31st ult. at Fort Mott. He has left a wife and two children.

The Sultan of Turkey has granted free and full liberty to Protestants in all their temporal and spiritual affairs.

George Capen, a worthy school teacher in Foxborough, aged 21 years, who was in the habit of returning every Saturday to his father's, in Sharon, across Massachussetts pond, was found drowned therein on the evening of the 21st ult.

At Salem, N. J., Hester Brown, a colored woman, was tried for killing Wm. Radley. Radley was intoxicated, and behaved outrageously at defendant's house. She retaliated by throwing a pint bowl, striking him on the head, cut it severely. About two hours after Radley died. Verdict—not guilty.

Joseph Cox, an engineer on the Trenton Accommodation Railroad train, was killed instantly, by his head coming in contact with a small wooden depot just above the Shamony bridge.

Albert, aged 21 years, son of Benjamin Mitchell, committed suicide by jumping on Great Cheague Island, Casco Bay, while partially deranged.

The *Lyons* states, that the body of a boy, which was missing at the time of the wreck of the brig *Edw. Jones*, on Ipswich beach, in December, was washed ashore a week or two since, when the wreck went to pieces.

Mr. Oliver Fuller, of Lynn, was killed on the Eastern Railroad, on Thursday forenoon, about 11 o'clock. He was walking upon the tracks near the lower depot, in Lynn, at the time of the passage of two trains in opposite directions. He stepped from one track to the other, but before he could get entirely across, he was struck by the engine of the down train, and instantly killed. He was about 72 years of age.

The Queen of Spain has had sixteen physicians in consultation on her case.

In Port-de-Grave, Newfoundland, Frederick Garland was made drunk at a party, and set down a hot stone, and roasted before a large fire, so that he would probably die. Fleeting sport.

Late intelligence mentions symptoms of revolution and civil war in the states of Venezuela, Ecuador, and Bolivia, South America.

There was a severe earthquake in Chili on the 28th of Oct.

A servant of T. McGee was burnt to death at Charleston, by her clothing taking fire.

B. Hall was burning out his chimney in Newark, N. J., when it burst in the second story, and two or three hundred dollars damage ensued from fire and water.

A woman of intemperate habits, who used to get up in the night to smoke a pipe, while sitting in a chair. The whole family had partaken freely of whiskey in the evening.

Mr. Edward Higley, of Templeton, came to his death by the use of water drawn through a lead pipe. The death of his wife, two or three years ago, was attributed by some to the same cause.

Francis Gray, sailor, stabbed Charles Clendell, laborer, dangerously, in their boarding-house, 55 Orange-st., New York, and fled.

Ruins of three elevated buildings, in a beautiful square, and other buildings, were found with flags of stone, have just been discovered in Peten, San Jose, Honduras.

Salmon Austin, arrested in Mercer, Pa., for passing counterfeit, after writing a letter to his wife, in Reserve township, cut his throat with a razor, and set his own life. He was recovered.

At Helena, Arkansas, the river bank is caving in rapidly, and fears are entertained that the principal portion of the town will be destroyed. Many persons had already removed their families.

A riot is reported on the line of the Canada Railroad, a few miles from Portland, in which several were wounded, and one killed.

Mr. Oliver, of Ohio, was killed at the stone ferry in Medford on Thursday, by the falling of a large stone, and another man named Smith was considerably injured. Mr. Oliver survived the accident four hours, and then died of his wounds.

Catharine McGowan, of Pittsburgh, in attempting to kick another woman, last week, fell from a gallery and broke her neck.

Patrick Rourke, some time missing, was found drowned at Fall River, with \$100 on his person.

Charles Scott, a German, supposed to have had gold on his person, and to have belonged to a military company in New York, was found murdered in San Diego, in California, in September.

Mr. McClay attempted to commit suicide at the Exchange Hotel, Baltimore. He first cut his throat, and then threw himself from the fifth story window. Though horribly injured, he was alive the next morning.

Charles McCormick, an aged and respectable citizen of Clark Co., Va., caught his foot in the carpet, fell upon the fire, and was burnt so that he died a few days afterwards.

David and William Beatty and Patrick Foye, have been held for trial in Newport, R. I., for throwing indecent writings into the house of Isaac H. Bunker, addressed to his daughter.

The Buffalo Gazette of Tuesday states, that the ice has passed out of the harbor, and all is free for the resumption of navigation. The lake is clear of ice as in July. This is without precedent in the history of Lake Erie navigation.

Goodwin, who committed suicide in a pig-sty, in Canada, and suffered her to perish miserably, has been sentenced to imprisonment in the penitentiary for life. The judge told him that the jury had been very merciful in not convicting him of murder, and if he had been so convicted, he would assuredly have been hanged.

John Norrie, Thomas Nelson, Peter McHugh, and Michael Clark, have been bound over to take their trial in March, for instigating the turn out at Fall River mills.

In a fight with David Brownell, teamster, stabbed a bar tender named Springer, fatally, it was feared.

Samuel L., two years old, child of John Barnard, Silver-st., South Boston, was strangled to death by a piece of meat lodged in his throat.

At Cascoville, N. Y., Peter Touissant, a colored man, cut the throat of a white slave, who was with him, and they had some altercation about the price. Mr. W. may recover. J. has fled.

### BUSINESS NOTES.

A. FORT, N. Lyford, I. Curtis, R. S. Robinson, P. Scarborough.—Your papers will be continued.

J. Brewster—"The Harp" cannot be sent by mail. Its price is 50 cts. at the office.

J. Curran, Jr.—We have credited you to \$32.

J. Spaulding, Jr.—We have changed your credit to end of 15, and sent you one dollar's worth of tracts. Your letter, we judged, was not written with reference to the publication.

Wm. Watkins—Davis' Manual is \$1. We could send a copy to Bro. Litch's bundle as far as Philadelphia if you wish.

J. P. Hall, of New Bedford, \$5, to 494—Have we not your name in the name of John P. Hall, but as you wish, we will send you like an old subscriber, and did not state any inaccuracy in the direction of your paper, we credited it to J. P. Hall. If wrong, please correct.

I. H. Shipman, \$5 on acct.—The other account was settled long ago. We only sent you the receipt.

J. P. Weather—Nos. 15-22, inclusive, have been received.

L. & E. Taylor—Your paper has been regularly sent—we now send back to you the bill for the same. If you wish, we will send you a copy of the paper, and you may send it to the office.

E. Wright—When you wrote before, you did not state where your paper was sent, so that we did not know where to stop it. The \$2 paid from the last payment to 332.

Lawrence—It was in your handwriting.

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# ADVENT



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### "Again I Say, Rejoice." (Phil. 4:4)

Ye who wait for Christ, the King,  
Love His praises here to sing.  
Still your choicest tributes bring  
Before the Master's feet;  
Never cease your joys to tell,  
Let your songs still louder swell.  
Jesus hath done all things well—  
His work He will complete.  
Saints: the night is nearly gone,  
In your Captain's name to on!  
Soon the conquest will be won—  
The Lord doth hold the prize!  
See the dawn of day appear,  
Tell the weak, Be of good cheer:  
Trembling one, shake off thy fear—  
Soon shall the Sun arise!  
O what promises are ours!  
Now we taste the heavenly powers:  
Grace descends in copious showers,  
And we strength receive;  
Crowns of glory, ever bright,  
God has in that land of light,  
To bestow on those who fight.  
The glorious warfare through!  
H. HENRY.

### Apocalyptic Sketches. No. II.

BY REV. JOHN CUMMING, D. D.

(Continued from last.)

THE GOSPEL ACCORDING TO THE APOCALYPSE.  
"Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and ever."—Rev. 1:3, 6.

But safety from the curse and reinstatement in the love of God does not exhaust the destiny that awaits the children of God. He, that loved us, and washed us from our sins in His own blood, makes us kings and priests unto God. It is not enough to save us—to love us. He will also dignify us. The safety of the pardoned—the adoption of sons are heightened by the superadded dignity of kings, and the sacredness of priests. The crown of beauty and of empire we lost in Adam, is restored in Christ. "Ye are a chosen generation, a royal priesthood." Paradise regained, includes man's sovereignty restored. How precious that sacrifice, which not only saves from destruction, and restores to love, but lifts also to a dignity beside which all earthly royalty is but a gleam on the troubled waters of earth. We are also made priests. "Ye are a royal priesthood."

If priests, we must have sacrifices: what are these? "To do good, and to communicate, forget not, with such sacrifices God is well pleased." "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Our altar is no perishable one; "we have an altar of which they have no right to eat, which serve the tabernacle." "By Him let us offer the sacrifice of praise to God continually." Thus Christ is the eternal star that sanctifies all that is laid on it; the widow's mite, the royal dowry, and the angels' anthem. Man shall once more be replaced in his pristine position, as the priest of the world—the eye of the earth, to see above it that innumerable host in the overshadowing sky, the sentinels and outposts of which only we now catch a glimpse of, and God throned in the midst of them; the ear of earth to hear the voice of God, the mind of the earth to know God—the heart of the earth to love Him, and all this that he may be the priest of the earth to devote, in ceaseless offering all its treasures to Him whose will called them into being, and like the priests of Levi, to have no portion, save God, the portion that includes all besides. To Him who thus loved us, we give all the "glory."

Ours is the enjoyment of the blessing. His is the glory; this is the light of heaven, this the language of the redeemed, the key note of

their songs, the expression of their inmost hearts. Not one voice in that innumerable multitude will be lifted up in praise of itself; were there such a voice, it would be intolerable discord. All the inhabitants of heaven feel that they can never overpraise "Him who loved them and washed them from their sins in His own blood." There are no Socinians in heaven, for all there adore and worship the Lamb. Nor are there any Romanists there, for the undivided glory is given to Him who sits upon the throne; all tribes, and nations, and people, and tongues, are there, but in virtue of the sacrifice of Jesus, circumstantially different as tongue and tribe can make them; essentially one, as the blood of Christ can constitute them.

Dwellers on the Mississippi and Missouri, and in the back woods of Canada, and the prairies of the West are there. Millions from the Andes, and the isles of the Pacific, from the mountains of Thibet, and the cities of China, from every jungle of India, and from every pagoda of Hindoostan, the untutored Arab, and the uncultivated Druse, and the "tribes of the weary foot," the children of Salem are there, and Abraham, and Job, and Isaiah, and John and Peter, and Augustine, and Wickliffe, and Luther, are there also, and many, we in our uncharitableness, or bigotry, or exclusiveness, or ignorance, excluded from heaven, will be there also, and our sires, and sons, and babes, and parents will be there; completed circles never again to be broken, and their united voices will give utterance to their deep and enduring gratitude, "unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God, even the Father, to Him be glory and dominion forever and ever. Amen."

Dear brethren, do not say the Book of Revelation is not the Gospel.

John and those associated with him show their sense of the obligations and mercies of which they are the happy recipients, by ascribing unto the Fountain of them all "the glory and the dominion forever." We thus show our gratitude on earth by ascribing audibly to our Eternal Benefactor the glory of all. We cannot be silent as the children of such and so countless benefits. We will not consent to wrap our blessings in a napkin, or bury them in oblivion. We are not so unaffected by them that we can easily forget them, nor so ashamed to acknowledge them that we shall refuse audibly to proclaim them, while we never forget on earth the sins by which we have dishonored God; we can never forget the rich grace in the exercise of which He has graciously forgiven them. The recollection of the former will keep us truly humble, and the recollection of the latter will preserve us eminently thankful. It is related that when the Greeks heard that the Macedonian invader was overthrown, a whole nation raised to the skies so loud a shout, "Saviour! Saviour! Saviour! that birds upon the wing dropped down. Fable should become fact in our case. They felt such overpowering gratitude at a temporal deliverance: what gratitude ought we to feel, what songs ought we to raise in order to express our obligations to Him that "loved us and washed us from our sins in His own blood."

Of this we may be assured, that unrecognized blessings are always unprofitable ones. What is nothing in our eyes exercises no sanctifying influence on our hearts: slighted mercies provoke the sharpest judgments. God will no more endure his kindness to be slighted than his holiness to be trodden under foot, and hence he will not be a long or a quiet possessor of blessings, if it be possible to be such a possessor, who does not acknowledge them. But it never can be the characteristic of a Christian "to be

loud in asking, and dumb in acknowledging; to recognize God when we are in want, and to forget God when we are full—to be Christians when prayer is our duty and privilege, and Atheists when praise becomes us. The Gospel unveiled in the Apocalypse teaches us far different things. Saints on earth and saints in glory audibly express the gratitude they deeply feel, in ceaseless songs, "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and ever. Amen." John had so impressive a recollection of mercies that he reverses the usual order and begins, as embodied in the text, with praise, and ends with prayer, as in ch. 22:20, "Even so come, Lord Jesus."

Brethren, it is one thing to learn, that the Gospel "is contained in the Apocalypse." It is quite another to feel its transforming power in the depths and recesses of our own souls; we may pass to the very outermost darkness of hell, versed in all the visions of the seer of Patmos,—we may perish from the midst of Apocalyptic studies. The only thing that can save us, is the application of atoning blood to our hearts and consciences, and the only evidence of its realization is found in the peace, and purity, and joy, and hope, which grow and bloom in that heart which the blood of the Lamb has sprinkled, and the Spirit of the Lamb has taken possession of. I cannot for one moment conceal from you that there is no room for you to entertain questions in prophecy till you have first opened your heart to the personal reception of Him who is the only Saviour. Yet some repudiate the Name and Gospel of Christ, and live as if Calvary, and Gethsemane, and judgment, and eternity, were dreams and phantoms, and not the most solemn realities that history records, or the universe unbosoms. "There is none other Name given among men whereby we can be saved." "No man cometh to the Father but by Me." "Except ye repent ye shall all likewise perish." Some neglect the Gospel: they admit it is true in words; they deny it in their life and practice. This is emphatically criminal. It is worse than rejecting—it is insult added to infidelity—it virtually says, "that which engaged the wisdom and expressed the mercy of God—that which necessitated the atonement and all its awful accompaniments, is not worth our attention." "How shall we escape if we neglect so great salvation?"

Some abuse the Gospel. Because grace abounds, they think sin may abound also: this is grievous perversion. Some obscure the Gospel; they mingle with the truth the traditions of men: this is very sinful, and very mischievous. It is brightest in its own original lustre,—it needs no ornament from without. But others embrace, admire, and love it,—celebrate the love they respond to, and spread, according to their means, among others, the blessings they have tasted themselves. It is, indeed, utterly impossible that any can taste the blessings of the Gospel of Christ, and fail to make efforts corresponding to his means, to circulate the tidings which have sounded so musical to his ear. He feels that he has the unction of the saint that he may enter on the duties of the servant. The moment he ceases to be a steward for others, that moment he ceases to act like a son of God. Grace, like the human heart, ceases to live the moment it ceases to circulate. It is, in its essence, diffusive,—it has no sympathy with selfish monopoly,—it glories in self-sacrifice,—it grows by giving,—like the widow's cruse of oil and barrel of meal, it increases ever as it is expended; till none become so rich in grace as they who have spread around them, with the most unsparring

liberality, its glorious treasures. The labors of the living, and of those who have preceded us to immortality and glory, will not be lost: the seed they sowed, and watered with tears, cannot die. Tokens of these ultimate triumphs are already looming into view. In many a land the altars of Paganism are crumbling to ruins, and the shrines of Popery parting with their remaining meretricious splendors. The cloisters of the priest, and the alhambra of the Moslem, will soon hear the voice of the Son of God. Christianity is on her colossal march.—Her sentinels are awakened by the first rays of the approaching sun.—The song that has been sung by the few by the rivers of Babylon will, ere long, be sung by a mighty multitude, whom no man can number. "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God, and His Father, unto Him be glory and dominion, forever and ever. Amen."

Brethren, do not say the Apocalypse is not the Gospel.

(End of Lecture II.)

### The Prophecies Concerning Tyre.

BY THOMAS NEWTON, D. D.

(Concluded.)

V. It is usual with God to temper his judgments with mercy; and amidst these calamities it is also foretold, that there should come a time, when the Tyrians would forsake their idolatry, and become converts to the true religion, and worship of God. The Psalmist is thought to have hinted as much, in saying, (45: 12,) "The daughter of Tyre shall be there with a gift;" and again, (72:10,) "The kings of Tarshish and the isles shall bring presents."—Zechariah, when he foretells the calamities which the Tyrians and neighboring nations should suffer from Alexander, (9:1-7,) at the same time predicts their conversion to the true God; "but, he that remaineth, even he shall be for our God." But nothing can be plainer than Isaiah's declaration that they should consecrate the gains of their merchandise for the maintenance of those who minister to the Lord in holy things (23: 18): "And her merchandise, and her hire shall be holiness to the Lord: it shall not be treasured, nor laid up: for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing." Here, particularly, we must be much obliged to the learned Vitrina, who hath fully shown the completion of this article; as indeed every one who would rightly understand the prophet Isaiah, must be greatly obliged to that excellent commentator, and will receive more light and assistance from him, than from all besides him.

The Tyrians were much addicted to the worship of Hercules, as he was called by the Greeks, or of Baal, as he is denominated in Scripture. But in process of time, by the means of some Jews and proselytes living and conversing with them; some of them also became proselytes to the Jewish religion; so that "a great multitude of people from the sea-coast of Tyre and Sidon came to hear" our Saviour, (Luke 6: 17,) "and to be healed of their diseases;" and our Saviour, who was "sent only to the lost sheep of the house of Israel," yet came "into the coasts of Tyre and Sidon," (Matt. 15:21, &c.; Mark 7:24, &c.) and the first fruits of the gospel there was a Tyrian woman, "a woman of Canaan," as she is called, "a Syro-phenician by nation." When St. Paul in his way to Jerusalem came to Tyre, he found disciples there who were inspired by the Holy Ghost, and prophesied, (Acts 21: 4,) and with them he "tarried seven days." The Tyrians were such sincere converts to Christianity; that



in the time of Diocletian's persecution they exhibited several glorious examples of confessors and martyrs, which Eusebius himself saw, and hath amply testified in his book of the martyrs of Palestine. Afterwards, when the storm of persecution was blown over, the Tyrians, under their bishop Paulinus, built an oratory, or rather a temple, for the public worship of God, the most magnificent and sumptuous in all Palestine and Phœnicia, which temple Eusebius hath described, and celebrated in a handsome panegyric, whereof he hath inserted a copy in his history, but modestly concealed the name of the author. Eusebius, therefore, commenting upon this passage of Isaiah, might very well say that "it is fulfilled in our time. For since a church of God hath been founded in Tyre as well as in other nations, many of its goods gotten by merchandise are consecrated to the Lord, being offered to his church;" and as he afterwards explains himself, "for the use of the ministers of the altar or gospel, according to the institution of our Lord, that they who wait at the altar should live of the altar." In like manner St. Jerome: "We may behold churches in Tyre built to Christ; we may see their riches that they are not laid up nor treasured, but given to those who dwell before the Lord. For the Lord hath appointed, that they who preach the gospel should live of the gospel." And how liberally and munificently the bishops and clergy were at that time maintained, how plentifully they were furnished with everything, "to eat sufficiently, and for durable clothing," no man can want to be informed, who is ever so little conversant in ecclesiastical history. To these proofs we will only add, that as Tyre consecrated its merchandise and hire unto the Lord, so it had the honor of being erected into an archbishopric, and the first archbishopric under the patriarchate of Jerusalem, having fourteen bishops under its primacy; and in this state it continued several years.

VI. But after all, the city should be totally destroyed, and become a place only for fishers to spread their nets upon. When the prophets denounced the destruction of a city or country, it was not intended that such denunciation should take effect immediately. The sentence of condemnation (as I may say) was then passed upon it, but the execution might be respite for some time. When it was threatened that Babylon should become a desolation without an inhabitant, there were yet many ages before it was reduced to that condition; it decayed by degrees, till at last it came to nothing; and now the place is so little known, that you may look for Babylon in the midst of Babylon. In like manner Tyre was not to be ruined and desolated all at once. Other things were to happen first. It was to be restored after seventy years; it was to be destroyed and restored again, in order to its being adopted into the church.—These events were to take place before Ezekiel's prophecies could be fully accomplished: (26:3-5): "Thus saith the Lord God, Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up: and they shall destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock: it shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God." He repeats it to show the certainty of it: (v. 14): "I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more; for I the Lord have spoken it, saith the Lord God;" and again, (v. 21): "I will make thee a terror, and thou shalt be no more; though thou be sought for, yet shalt thou never be found again, saith the Lord God."

These prophecies, like most others, were to receive their completion by degrees. Nebuchadnezzar, as we have seen, destroyed the old city; and Alexander employed the ruins and rubbish in making his causeway from the continent to the island, which henceforward were joined together. "It is no wonder, therefore," as Bishop Pococke observes, "that there are no signs of the ancient city; and as it is a sandy shore, the face of everything is altered, and the great aqueduct in many parts is almost buried in the sand." So that as to this part of the city, the prophecy hath literally been fulfilled, "Thou shalt be built no more; though thou be sought for, yet shalt thou never be found again." It may be questioned whether the new city ever after that arose to that height of power, wealth, and greatness, to which it was elevated in the times of Isaiah and Ezekiel. It received a great blow from Alexander, not only by his taking and burning the city,

but much more by his building of Alexandria in Egypt, which in time deprived it of much of its trade, and thereby contributed more effectually to its ruin. It had the misfortune afterwards of changing its masters often, being sometimes in the hands of the Ptolemies, kings of Egypt, and sometimes of the Seleucids, kings of Syria, till at length it fell under the dominion of the Romans. It was taken by the Saracens about the year of Christ 639, in the reign of Omar their third emperor. It was retaken by the Christians during the time of the holy war, in the year 1124, Baldwin, the second of that name, being then king of Jerusalem, and assisted by a fleet of the Venetians. From the Christians it was taken again in the year 1289 by the Mamelukes of Egypt, under their Sultan Alphonse, who sacked and razed this, and Sidon, and other strong towns, that they might not ever again afford any harbor or shelter to the Christians. From the Mamelukes it was again taken in the year 1516, by Selim, the ninth emperor of the Turks; and under their dominion it continues at present. But alas, how fallen, how changed from what it was formerly! For from being the centre of trade, frequented by all the merchant ships of the east and west, it is now become a heap of ruins, visited only by the boats of a few poor fishermen. So that as to this part likewise of the city, the prophecy hath literally been fulfilled: "I will make thee like the top of a rock; thou shalt be a place to spread nets upon."

The famous Huetius knew one Hadrianus Parvillierus, a Jesuit, a very candid man, and a master of Arabic, who resided ten years in Syria; and he remembers to have heard him sometimes say, that when he approached the ruins of Tyre, and beheld the rocks stretched forth to the sea, and the great stones scattered up and down on the shore, made clean and smooth by the sun and waves and winds, and useful only for the drying of fishermen's nets, many of which happened at that time to be spread thereon, it brought to his memory this prophecy of Ezekiel concerning Tyre (26:5, 14): "I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more; for I the Lord have spoken it, saith the Lord God."

Dr. Shaw in his account of Tyre thus expresses himself: "I visited several creeks and inlets in order to discover what provision there might have been formerly made for the security of their vessels. Yet notwithstanding that Tyre was the chief maritime power of this country, I could not observe the least token of either *cotthon* or harbor that could have been of any extraordinary capacity. The coasting ships indeed still find a tolerable good shelter from the northern winds under the southern shore, but were obliged immediately to retire when the winds change to the west or south: so that there must have been some better station than this for their security and reception. In the N. N. E. part of the city, likewise, we see the traces of a safe and commodious basin, lying within the walls: but which at the same time is very small, scarce forty yards in diameter.—Neither could it ever have enjoyed a larger area, unless the buildings which now circumscribe it were encroachments upon its original dimensions. Yet even this port, small as it is at present, is notwithstanding so choked up with sand and rubbish, that the boats of those poor fishermen who now and then visit this once renowned emporium, can with great difficulty only be admitted."

But the fullest for our purpose is Mr. Maundrell, whom it is a pleasure to quote, as well as to read, and whose journal of his journey from Aleppo to Jerusalem, though a little book, is yet worth a folio, being so accurately and ingeniously written, that it might serve as a model for all writers of travels. "This city," saith he, "standing in the sea upon a peninsula, promises at a distance something very magnificent. But when you come to it, you find no similitude of that glory for which it was so renowned in ancient times, and which the prophet Ezekiel describes in chaps. 26th, 27th, 28th.—On the north side it has an old Turkish ungarisoned castle; besides which you see nothing here but a mere Babel of broken walls, pillars, vaults, &c., there being not so much as one entire house left: its present inhabitants are only a few poor wretches harboring themselves in the vaults, and subsisting chiefly upon fishing, who seem to be preserved in this place by Divine providence, as a visible argument how God has fulfilled his word concerning Tyre, viz., that "it should be as the top of a rock, a place for fishers to dry their nets on."

Such hath been the fate of this city, once the most famous in the world for trade and com-

merce. But trade is a fluctuating thing: it passed from Tyre to Alexandria, from Alexandria to Venice, from Venice to Antwerp, from Antwerp to Amsterdam and London, the English rivalling the Dutch, as the French are now rivalling both. All nations almost are wisely applying themselves to trade; and it behoves those who are in possession of it, to take the greatest care that they do not lose it. It is a plant of tender growth, and requires sun, and soil, and fine seasons, to make it thrive and flourish. It will not grow like the palm-tree, which with the more weight and pressure rises the more. Liberty is a friend to that, as that is a friend to liberty. But the greatest enemy to both is licentiousness, which tramples upon all law and lawful authority, encourages riots and tumults, promotes drunkenness and debauchery, sticks at nothing to supply its extravagance, practices every act of illicit gain, ruins credit, ruins trade, and will in the end ruin liberty itself. Neither kingdoms nor commonwealths, neither public companies nor private persons, can long carry on a beneficial flourishing trade without virtue, and what virtue teacheth,—sobriety, punctuality, industry, frugality, modesty, honesty, humanity, charity, the love of our country, and the fear of God.—The prophets will inform us how the Tyrians lost it; and the like causes will always produce the like effects. Isa. 23:8, 9—"Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honorable of the earth? The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth." Ezek. 27:3, 4—"Thus saith the Lord God, O Tyrus, thou hast said, I am of perfect beauty. Thy borders are in the midst of the seas, thy builders have perfected thy beauty." 28:5, 16-19—"By thy great wisdom, and by thy traffick, hast thou increased thy riches, and thy heart is lifted up because of thy riches. . . . By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore will I cast thee as profane out of the mountain of God. . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness. . . . Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth, in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more."

### Harmony.

The *Tribunal* has the following beautiful thoughts, respecting the harmony of the Creator's works:—

Throughout the whole of the Creator's works, we behold the most beautiful display of harmony. In every department of nature, whether animal or mineral, whether terrestrial or celestial, we find that this principle prevails. From the smallest microscopic insect that lives and moves, to the largest world that rolls in the telescopic regions of space, the laws of harmony extend. Being an attribute of the Deity, it is necessarily co-extensive and co-eternal with him; and wherever we behold a work of Divine creation, we discover manifestations of order, regularity, and harmony. Who can look upon the moving planets and rolling worlds that glitter upon the constellated canopy of heaven, and say that he sees no order, no harmony there? And when the moon comes forth and walks among the stars, casting her silver radiance, like angel's smiles, upon a sleeping world, and singing in solemn silence, with all the starry hosts, her vesper hymn, who can gaze upon such a scene without discovering the most magnificent display of order and harmony? We see it when the blazing torch of day, arising like a monarch from his dreams, pours a sudden, rushing, glorious flood of living lustre upon the gloomy shadows that bury earth in deep, dark, silent night, and ushers in the glorious morn. O! who can look upon the green earth, the blue waters, the silver skies, and the golden gush of sunshine, and remain insensible to the beauty and harmony of the Creator's works? Dim must be the eye that, amid the ten thousand splendors that decorate heaven, can see no harmony there! Deaf must be the ear that, amid the hum of insects, the song of birds, the rush of winds, the roar of waters, and all the spirit-stirring strains that are pealed forth from Great Nature's organ, can hear no harmonious music there! For him the stars

shine in vain; and all that charms the eye or thrills the soul, is lavished upon such an earless, sightless wretch for naught.

O! it is delightful, when night's sable curtains close around us, to listen to the silent music of the stars,

"Forever singing as they shine,  
The hand that made us is divine."

And as they move along their unseen paths, crossing and recrossing each other's tracks, without a clash, without a jar, or the least semblance of discord, who is not struck with admiration at the harmony and the sublimity of creation, and the power, the wisdom, and the glory of God?

It is true that storms sometimes arise, and dark and angry clouds roll furiously upon the angry heavens, muttering wrath and vengeance, and spreading confusion and terror around. And as cloud rolls itself upon cloud, and the heavens grow darker and blacker, and the maddening tempest darts its furious lightnings in awful grandeur, and its booming thunders crash upon the ear, all nature seems convulsed and rent asunder, and all the beauty and the harmony of the universe, seems to be dissolving into chaos and wild disorder. But soon the red lightnings are quenched, the voice of thunder ceases, and is heard only in the distant and dying echo; the broken masses of clouds disperse, the sun shines, the heavens smile, the rainbow appears, and the awful storm passes away. And man, and beast, and insect, go forth to regale in a purified atmosphere, and to catch the perfumery of the watered fields. Thus is exhibited to us evidences that the storm, the lightning, and the thunder, are all in harmony to the Creator's attributes. And even though our limited capacities were not capable of reconciling all the apparent discords which exist, yet who, rather than cast any reflection upon the wisdom or goodness of Deity, will not say, with the poet,

"All nature is but art, unknown to thee,  
All chance, direction, which thou canst not see:  
All discord, harmony, not understood;  
All partial evil, universal good."

If, then, harmony pervades all the works of creation, if it be an attribute of the Divine character, and the source from whence creation derives its order and beauty, how essential it is that it should be cultivated by man! That it should be exhibited by him, not only in his private deportment, but in his intercourse with the world. O! destroy that beautiful principle of harmony, and where would be all the splendor and glory that crowns our universe? The "music of the rolling spheres" would cease; the burning stars would pale away; the sun go out and wrap himself in the sable shroud of darkness; worlds flying from their orbits, would dash against worlds; systems on ruined systems crush, and universal night would reign! Oh, how important, then, is the glorious principle of harmony! How essential to the welfare and happiness of man! Oh, let it ever be cherished on earth! Let it be cultivated in every heart. Let harmony of thought, and harmony of action, ever characterize our lives.

### Do We Preach the Whole Gospel?

The above significant question is asked the editor of the *Christian Advocate and Journal*, of New York city, by a correspondent in that paper, of the 23d ult. Speaking of the present low state of religion in the Methodist church, the writer says:—

Much has been said and written on this subject, and many causes have been assigned for the declension in our Church. Perhaps most, if not all, those who have written upon this subject have pointed out some of the causes of this state of things, for, no doubt, they are many. But the suggestion contained in your editorial upon this subject a few weeks since, that this dearth and declension was not confined to our own church, but were felt through the different churches, has, no doubt, given a new direction to inquiry upon this subject. There is, perhaps, much truth in the opinions of some, that the want of practical holiness in the church and ministry is the cause of so few revivals of religion. This doctrine, I am fully persuaded, is not preached as much as it should be. And yet, have we not reason to fear that it is oftener preached than lived? O may God breathe upon us the spirit of holiness!

But permit me to inquire if other doctrines contained in the Gospel of Christ, and by the apostles considered of great importance, are not, to some extent, if not fearfully, neglected by the ministry at the present day? I refer to the doctrines of Christ's second coming, the resurrection of the dead, and a future general judgment. Am I mistaken, doctor, in thinking



that these doctrines are neglected at the present time? They may be merely referred to; but by whom, and how often are they presented in full, sustained and enforced, as they should be? As far as I am acquainted, these doctrines are seldom referred to by ministers of the different denominations.

Have they lost their power and efficacy?—The apostles preached them with great effect. Did a Paul wish to comfort the church, or stir her up to greater diligence and watchfulness? It was with Christ's coming, and the resurrection. Was a sinner to be made to tremble? It was not only righteousness and temperance, but a judgment to come, that produced this effect. But, alas! how seldom are these weapons now used!

What is the cause of this neglect, and how long has it existed? I think it will take its date from the explosion of Millerism. Those doctrines, being connected, as they were, with that theory, with the excitement it produced, and the failure it met with, so jaded and disgusted the public mind, that it became sore upon the subject. The ministry shared in the effect produced, and while the people did not care to hear, and were ready to call those Millerites who preached these doctrines, they began to neglect them, and in order to shun one extreme have gone to the other. And may we not date the sad declension in religion so much complained of to the commencement of this neglect? Now, would not this be the natural consequence? What is so well calculated to keep the child of God near the throne as to be "looking for, and hastening unto, the coming of our Lord Jesus Christ?" What so stimulating to diligence as to be striving to "attain unto the resurrection of the just?"

But a declension in religion is not the only effect of a neglect to enforce these Gospel truths. False views and sentiments are creeping into the church with respect to these points; the doctrine of the resurrection particularly. While no point of theology is more fully sustained by the whole tenor of Scripture, none is to a greater extent called in question. If we think, brethren, that these plain truths of God's word are so deeply implanted in the hearts of those to whom we preach as to render it unnecessary to present them we are mistaken. I know of members in our own church who deny these doctrines in toto. And where will this evil end, if not remedied? Let us preach not only Christ, "the resurrection and the life," but the "Judge of quick and dead."

### The Unholy Alliance.

Among the signs of the times, there is none more alarming than the degree of favor and complacency with which the world of unregenerate mankind is regarded by the Christian church. All the tendencies of the age are toward a secular and popular religion; these tendencies are manifold, insidious, and strong; and it requires no little firmness and grace to resist them, and to stand by the cross in its honest utterance of the truth, in its feeling of abhorrence of sin, and grief over human wickedness, and of enmity and opposition to the unregenerate and rebellious. Already the gold, the pomp, the ambition, and the fashion of this world, are exciting a tremendous power over the Reformed church. The spirit and policy of the world are fatal to the power and success of the gospel. In her renunciation of the world and alliance with heaven; in the spirituality and holiness of her character; in the firmness and decision of her testimony for Christian truth, and in her simple child-like trust in God, lie the church's strength and hope. Not only is the direct influence of the spirit of this world evil and only evil to individual character and usefulness, but its reflex influence in letting down the standard of Christian integrity; in frittering away those moral distinctions and features which are the badge and glory of Christianity; and in so moulding the religion of the cross in the popular belief and practice as to assimilate it to the spirit and taste of the world, even in its unregenerate state, is still more to be dreaded. Far distant be the day when a popular religion shall prevail in the world; when the Christian pulpit shall preach only a popular gospel; and our churches serve only to decorate and exhibit a popular godliness; and when the broad and eternal line of distinction and separation, drawn by God himself between his chosen and sanctified ones and an unregenerate world, shall be effaced, and the divine simplicity and transforming power of our faith be lost and gone from the earth! Wo to the church, and wo to the world, when Christianity, as held and practised by the body of

believers, shall give no offence, and furnish no condemnation to the unbelieving and the ungodly! The Rev. J. M. Macdonald, in the "National Preacher," makes the following timely and truthful remarks on this subject:—

"The greatest danger I apprehend to religion, at the present time, is that the disciples and ministers of Christ should have more fellowship with the world than with Him whom they profess to follow and to serve. It is the spirit of this world, which in all ages has tended to corrupt the church. It was by this, manifested in a love of worldly power and display, in splendid decorations and an imposing ritual, fascinating the senses of men, that the great apostasy of the church was brought about. When Christianity had become secularized, it was as much in favor with ungodly princes, and the lovers of pleasure more than the lovers of God, as any pagan system ever had been. Had Nero and Domitian lived at a later period, instead of being persecutors, they, too, would have borne the title of 'defenders of the faith.' And in every communion in which that cardinal principle, that the kingdom of Christ is not of this world, is lost sight of, there the Man of Sin is found. If we have regarded the revival of ritualism as a dark and unpromising feature of the times, and if we would guard against the tendency of this evil, it becomes an important duty to hold up, in the clearest light, the distinguishing features of the religion of Christ, and to show that there is, and can be, no concord between light and darkness, or Christ and Belial. The preaching of the cross must rebuke worldliness and pride; nor is that worthy the name of Christian preaching under which these evils are fostered and grow. \* \* \*

"A celebrated artist, during the Reformation, published a set of prints, under the title of 'Christ's Passion, and anti-Christ,' in which he represented on one side the glory and magnificence of the Pope, and on the other the humiliation and sufferings of the Redeemer.

"What room for a striking dissimilitude between the simplicity of the Man of Sorrows, and the grandeur and parade of the triple tyrant, who had kings for his subjects, kingdoms for his provinces, and the revenues of empires to supply his coffers. And is there no room for such contrast now between Zion, in her worldly estate, and the meek simplicity of her once incarnate and crucified Lord and King? Is the church, and are her ministers, looking unto Jesus, who for the joy set before him, endured the cross, despising the shame? and do they sympathize with Him? do they understand that in order to rejoice in glory like Him and with Him, they must seek to save the lost with benevolence and earnestness like His? do they understand that they have not reached their highest privilege, and the only honor worth aspiring after, till they have come to the greatest self-denial beneficence which can be practised with advantage to the salvation of the world."

### Italy.

Italy, on the map, presents a country of the following surface and population:—Entire surface, 119,555 sq. miles; population, 22,478,192; persons to a sq. mile, 188.

Here, then, is an enormous population, capable, if united, of defying all attempts to enslave them. The surface of Italy is considerably less than that of the three States of Ohio, Indiana, and Illinois; yet it has a population of twenty-two millions! The kingdom of Naples (about the size of Ohio), has eight millions of people, and Ohio can support a far greater number than Naples.

But Italy, with this great population, labors under the malign influence of separation. It is divided into eight separate divisions, and all of them with arbitrary governments.

The following are the latest political subdivisions of Italy:—the Two Sicilies, absolute; Lombardy and Venice, do.; Sardinia, do.; Tuscany, do.; Church States, do.; Modena and Massa, do.; Parma, do.; Lucca, limited.

Here, then, we find Italy divided into eight political communities, and every one of them with an absolute government—for the term "limited," in Naples, means nothing. The Lombardo-Venetian territory is part of the Empire of Austria, and one of the most important provinces of that empire. It is the richest country in Italy, and one of the most industrious, thriving, and well-regulated communities in the world. Austria regards this province as the apple of her eye; and hence regards all the movements in Italy with jealous care.

At present, Austria and all the despotic powers of Europe are in doubt. They do not know whether it is best to resist at once the popular

movements in Italy, or wait and watch events, expecting, perhaps, that these recent fires will die out. Their situation contrasts strongly with their position twenty-five years ago. The despotic powers at the Congress of Vienna declared, that they regarded the Pope and the Church as the strongest defence of the doctrine of "passive obedience." It will hardly do for them to attack the Pope, as the defender of liberty!

With Italy, divided as it is, and the House of Bourbon on the throne of the Two Sicilies, they will probably find a surer reliance in allowing the temporary fires of popular excitement in Tuscany and Rome to burn out, in vain efforts for freedom.—*Cincinnati Chronicle*.

### Fourth Universal Monarchy.

NUMBER XIII.

Taking leave of the Roman dynasty, we enter upon the history of the FIRST ADMINISTRATION of the Romano-German dynasty. This supreme rule we give the appropriate title of DECEM-REGAL; it being the seventh change of the diadem, or supreme power of the Latin government since its first establishment, before Christ 751 years. Many views are entertained as to what power constitutes the seventh head of the fourth empire. Some objections against the popular names of this head will first be noticed; after which we shall answer the objections urged against the name we have chosen. Some have called the seventh head the duke of Rome. This will not agree with history, for the name of the power which succeeded the imperial was *regal*, not *dual*. Odoacer, the conqueror of Italy in 476, was a king. There are objections to the name "*Carlovingian Patriciate*." The only remark which needs now be made against such a view, is this: It leaves the Latin government without a head for nearly 324 years, from the year 476 to A.D. 800. Now the Scriptures do not suffer the crown to pass from the heads to any other objects but horns. Shall we have a government headless for three centuries? However incorrect our theory may be, we are satisfied that the seventh head is not the Patriciate. But it is asked, do we not reckon the *regal* twice? and on the same principle are we not bound to reckon the dictatorship twice? To this we reply; 1st. John is told that *five* had fallen, therefore any theory which would make six fallen instead of five, could not be true. We may settle at once, that the dictatorship is not counted twice. 2d. If the *decem-regal* be reckoned twice, then is the triumvirate counted twice in the following list, viz., "*Regal, Dictatorship, Decemvirate, Consul, Triumvirate, Imperial, Carlovingian Patriciate*." Here the third head is called "*Decemvirate*," or *ten-men-rule*. The fifth is denominated "*Triumvirate*," or *three-men-rule*. In the other case, we call the first head, *regal* or *un-regal*, *one-king-rule*. The seventh head is denominated *decem-regal*, or *ten-king-rule*. The terms collected stand thus:—*ten-men-rule*, *three-men-rule*. In the theory which we have presented, *one-king-rule*, *ten-king-rule*. If *ten* means *one* in the latter, *three* will be *ten* in the former. If we are permitted to express ourselves in mathematical terms, we should call "*ten*," "*three*," "*one*," and "*ten*," in the above examples, "*co-efficients*." The co-efficient *one* is understood. So in the term "*regal*." To remove all obscurity, we express the heads in the following list:—1, *un-regal*, 2, consular, 3, dictatorial, 4, *decemviral*, 5, *tribunal*, 6, *imperial*,—these belong to the Roman or "iron" family,—7, *decem-regal*, 8, *imperial*, which is of the seven, viz., the sixth healed. The two belong to the Romano-German race. We are persuaded that no theory can be correct, which does not present an unbroken chain in the Latin supremacy to the present time. By Latin supremacy we understand the supreme power of the fourth monarchy. The supreme power must continue in the Gentile family until the coming of Christ. The diadem must be somewhere among the nations composing the fourth monarchy—until it is transferred to its rightful owner, the Messiah. For to obtain that diadem there has been a continued overturning since it departed from the Jews, and thus it will continue to the Advent. Hear the words of inspiration. "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is: and I will give it him."—Ezek. 21: 25-28. To possess this diadem,

oceans of blood have been shed; for it the last battle will be fought, when it shall be given to its legal owner. That diadem must be followed through the world's history. The Babylonians overturned the Jews and took the diadem; the Medo-Persians overturned the Babylonians and took the diadem; the Grecians overturned the Medo-Persians and took the diadem; the Romans overturned the Grecians and took the diadem; the Germans, under ten barbarous nations, overturned the Romans, A.D. 476. Did they take the diadem? or did it perish? They took it. Among those nations was erected an empire which succeeded as a head, A.D. 800. Around that body supreme power has revolved for a thousand years, and on that head by common consent the diadem has rested to the present time. When Christ comes, the beast must surrender the diadem to its lawful owner.

So far we have noticed the greater transfers of the diadem in its passage from the Jewish family to the Babylonian family; 2d, to the Medo-Persian; 3d, to the Grecian; 4th, to the Roman; 5th, to the Romano-German; 6th, to the family of the "God of heaven." There are, however, some minor transfers noted in the Scriptures—changes of the diadem among the members of the same dynasty: thus there is a transfer of the crown from one head to another. Seven transfers are spoken of in the old Roman dynasty. There is a transfer likewise among the horns.

Thus have we endeavored to follow the diadem through all its transitions to the coming of our Lord. No theory can be correct which does not keep in view this primary object. We are now prepared to sketch the prominent features of the DECEM-REGAL ADMINISTRATION. As we advance in the history of this administration, the reader should keep in view the propriety of the term. "Odoacer was the first barbarian who reigned in Italy, over a people who had once asserted their just superiority above the rest of mankind." During a space of five centuries, the barbarians had emerged from obscurity and contempt, and the warriors of Germany and Scythia were introduced into the provinces, as the servants, the allies, and at length the masters, of the Romans, whom they insulted or protected. The hatred of the people was suppressed by fear; they respected the spirit and splendor of the martial chiefs, who were invested with the honors of the empire; and the fate of Rome had long depended on the sword of those formidable strangers. The stern Ricimer, who trampled on the ruins of Italy, had exercised the power, without assuming the title of king; and the patient Romans were insensibly prepared to acknowledge the royalty of Odoacer and his barbaric successors."—*Gibbon*. "The king of Italy was not unworthy of the high station to which his valor and fortune had exalted him: his savage manners were polished by the habits of conversation, and he respected, though a conqueror and a barbarian, the institutions, and even the prejudices, of his subjects. After an interval of seven years, Odoacer restored the consulship of the west. The laws of the emperors were strictly enforced, and the civil administration of Italy was still exercised by the praetorian prefect, and his subordinate officers." Odoacer was king of the Heruli. He was oppressed by the superior genius of Theodoric the Ostrogoth, whom he made his partner in power. "The rival kings under the sanction of an oath consented to rule with equal authority the provinces of Italy. After some days had been devoted to the semblance of joy and friendship, Odoacer, in the midst of a solemn banquet, was stabbed by the hand, or at least the command, of his rival, March 5th, A.D. 493." Theodoric was king of the Ostrogoth. He reigned king of Italy thirty-three years. It was a reign of peace and prosperity. "His domestic alliances, a wife, two daughters, a sister, and a niece, united the family of Theodoric with the kings of the Franks, the Burgundians, the Visigoths, the Vandals, and the Thuringians; and contributed to maintain the harmony, or at least the balance, of the great republic of the west." The government of Theodoric was wise: yet the Goths were more highly favored than the Romans. He followed the principles, and even forms, of Roman jurisprudence: the civil administration, with its honors and emoluments, was confined to the Italians; and the people still preserved their dress and language, their laws and customs, their personal freedom, and two thirds of their landed property. It was the policy of Theodoric to disguise the reign of a barbarian. He was an Arian, and assumed the legal supremacy of the church. Theodoric had his palace at Ravenna; though he once visited Rome—A.D. 500. He died, Aug. 30th,



526. The great rival of Theodoric was Clovis king of the Franks. Yet the French monarchy was not established until twenty-five years after the death of Clovis. After the treaty between Theodoric king of the Ostrogoths and of Italy, and Clovis king of the Franks, A.D. 510, Clovis accepted the honors of the Roman consulship. On the solemn day, the monarch of Gaul, placing a diadem on his head, was invested with a purple tunic and mantle. The actual or legal authority of Clovis could not receive any new accessions from the consular dignity. It was a name, a shadow, an empty pageant; and if the conqueror had been instructed to claim the ancient prerogatives of that high office, they must have expired with the period of its annual duration. Clovis has been regarded as the first barbarian Catholic king.

J. P. WEETHEE.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MARCH 11, 1888.

### Sacred Chronology—

THE KINGS OF ISRAEL AND JUDAH.

(Continued.)

AMON.—"Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem. But he did that which was evil in the sight of the Lord, as did Manasseh his father. . . . And his servants conspired against him, and slew him in his own house." 2 Chron. 33:21, 22, 24. "And he was buried in his sepulchre in the garden of Uzza." 2 Kings 21:26. B.C. 639, A.M. 3522.

JOSIAH.—"But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead." 2 Chron. 33:25. 34:1, 2, 3, 8. "Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years" [to B.C. 608, A.M. 3553]. And he did that which was right in the sight of the Lord. . . . For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. . . . Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the Lord his God." 2 Kings 22:29, 30. "In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him. And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre."

Jehoahaz.—"And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead. Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. . . . And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem." 2 Kings 23:30, 31, 33.

Jehoiakim.—"And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt and died there. . . . Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem." 2 K. 23:34, 36, to B.C. 597, A.M. 3564.

2 Kings 24:1, 2.—"In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets." 2 Chron. 36:6, 7.—"Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon. Nebuchadnezzar also carried of the vessels

of the house of the Lord to Babylon, and put them in his temple at Babylon." 2 Kings 24:6, 7.—"So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead. And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt."

Jehoiachin.—"Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months." 2 Kings 24:8.

2 Chron. 36:9, 10.—"Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem. . . . And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the Lord, and made Zedekiah his brother king over Judah and Jerusalem."

The eight years in Chronicles doubtless should be eighteen; for when he went to Babylon he had wives, as we read in 2 Kings 24:10-16.—"At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and out in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen, and smiths: none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon."

Zedekiah.—"And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah. Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem." (2 Kings 24:17, 18), to B.C. 586, A.M. 3575.

2 Kings 25:1-12.—"And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about;) and the king went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon. And in the fifth month, on the seventh day of the month, (which is the nineteenth year of king Nebuchadnezzar king of Babylon,) came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: and he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away. But the captain of the guard left of the poor of the land to be vine-dressers and husbandmen."

2 Chron. 36:20, 21.—"And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath; to fulfil threescore and ten years."

Thus the kingdom was taken away from the house of David, as Ezekiel prophesied respecting Zedekiah,

ch. 21:25-27.—"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."

From the foregoing it will be seen that the Babylonian captivity, commencing in the third year of Jehoiakim, would be B.C. 605, A.M. 3556. In a former series of articles we have shown the filling up of this period to the vulgar era, which this computation places in the year of the world 4161. To this add 1847, and we have 6008 years from creation. This is as small a period as we can with our means assign to it; and therefore the evidence is, that we are near the end of six thousand years from creation.

### Revivals.

Our religious exchanges contain numerous accounts of revivals in various churches in the land. Indications of a return to duty, and the spread of pure and undefiled religion, are cheering, wherever they may be found. A Christian will always rejoice more in learning of the conversion of one sinner, than in making a thousand proselytes. The N. Y. Evangelist of Feb. 34th says:—

"The present aspect of things in regard to revivals of religion, seems to echo with a new and impressive meaning, the words, Prepare ye the way of the Lord. Years have passed away since the Great Author of revivals has so widely manifested his presence and his readiness to revive his work. Passing from church to church all over the land, he seems to be making solemn requisition if the way for his coming is prepared, and if the hearts of Christians are ready for the manifestations of his presence. Blessed indeed are those churches whom he shall find ready, with their lamps trimmed and burning, to welcome the Comforter."

"Our readers have seen, from week to week, brief notices of revivals here and there, scattered over the country. These proofs of the Spirit's presence are sufficient to awaken Christians to renewed activity in the divine life, and warm their hearts, and stimulate them to unwonted earnestness in prayer, and faithful self-examination. But encouraging as these indications are, we are led to believe that but a small number of these facts have been named in the religious papers. We might mention a number of churches where very cheering revivals have been in progress for some time, but of which, for various reasons, the public announcement is deferred. We allude to these facts, if, peradventure, other churches not yet revived, may be led to look about them in this time of blessed visitation, and prepare the way for the coming of the Lord."

The allusion to the coming of the Lord, we suppose is not to his literal coming, but to his spiritual presence. He has thus been present since his first advent, and has promised to be till the end of the world. The Comforter has also been present since the day of Pentecost. Of revivals, we have had many since the Holy Spirit was first poured out. No mere revival can, therefore, fulfil the prophecies of the second advent. When any look for such fulfilment in any other than a literal coming, they depart from the faith once delivered to the saints; and they will themselves acknowledge that their faith was not found in the first ages of the church.

We would pray for and encourage revivals everywhere; but we would also desire that they might be connected with a full scriptural realization of the coming and kingdom of our Lord Jesus Christ.

### Profanity.

"Profane language is to conversation what ten-inch spikes would be to veneering—splitting, shivering, and defacing it. It is in bad taste, offensive to a majority, and gratifying to none."—Christian paper.

"Very true; and we have often heard good old-fashioned people remark of a sermon, that 'it was in bad taste, because interspersed with so much profanity.' While profanity is tolerated in the pulpit, it will be practised out of it."—Boston Investigator.

Irreverent and profane remarks in the desk, are always noticed by the ungodly, and always detract largely from the power of doing good, which such preachers would possess, if they would avoid such allusions. Let your conversation be yea, yea, and nay, nay; for whatsoever is more than this cometh of evil.—was the direction of our SAVIOUR. How many forget this! Many who would otherwise be excellent preachers, chill the hearts of those who fear to profane God's holy name, by their unnecessary and common (profane) reference to God and heaven.—"Thou shalt not take the name of the Lord thy God in vain." or unnecessarily, was a command announced in connection with the thunders of Sinai, and must not be disregarded by man; for "the Lord will not hold him guiltless who taketh his name in vain"—using it lightly, irreverently, and needlessly. Many seem to suppose, that if they spice their dis-

courses with exclamatory remarks, that they are more impressive; but such misjudge. Any vulgarity which offends the good sense of the most fastidious, should be avoided. Vulgarisms always may, and always should be, avoided; and then the ungodly cannot, in justice, excuse their own profanity, by referring to the language of a preacher of righteousness.

### Pagan Rome.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, or Pagan Rome, and bound Pagan Rome a thousand years, and cast Pagan Rome into the bottomless pit, and shut Pagan Rome up, and set a seal on Pagan Rome, that Pagan Rome should deceive the nations no more, till the thousand years should be fulfilled; and after that Pagan Rome must be loosed a little season. . . . And when the thousand years are expired, Pagan Rome shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And Pagan Rome that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever.

Such is the construction which those who believe in the thousand years past, are obliged to put on the 20th chapter of Revelations. Such a construction need only to be seen to render its absurdity perfectly manifest.

The body of ex-President ADAMS was removed from Washington on Monday, for the family tomb in Quincy, to rest with the ashes of his fathers till the morning of the resurrection. It was received with marked tokens of respect, for the spirit which had animated it, at the various places through which it passed on its way to its last resting-place. It had not arrived when our paper went to press on Thursday morning.

There is a moral grandeur in Mr. ADAMS devoting his entire life to active effort. Even when he had attained his country's highest honors, and was old and feeble, he manifested his desire to be spent in the service of humanity, by accepting a seat in the lower branch of Congress, where he could acquire no additional honor, but amid the opposition of the proud, he could exert an influence for down-trodden humanity, and die, a faithful sentinel, at his post.

MONITORIAL WAFERS.—Each of these wafers contains a text of Scripture relating to the Advent, or some sentiment on the subject calculated to arrest the attention, and lead to wholesome reflections on the subject of the coming of the Lord. They are printed on a letter-sheet, gummed on the back, and fit for use.

A few years ago the Post-master General prohibited their use; but they are now allowed without extra postage.

We have some of these sheets on hand, and can send them by mail in an envelope, or otherwise, to any that want. 5 cts. per sheet, or 3 sheets for 12 1-2 cts.

TO AGENTS.—Those of our agents who may have money on hand, as receipts for books, will greatly oblige us by remitting the same to this office, by mail or otherwise, without delay. The extra expense on the present volume of the Herald, the Diagrams, and the new Tracts on Prophecy, have reduced us to the necessity of calling for all that is justly due us, both on papers and on books.

We also wish our agents who have books on hand to send us an inventory of what they have, and how many of each kind.

FITCHBURG.—We are glad to learn that Bro. CUMMINGS and others have visited this place, and spoken to the people with some success. Bro. BAICK, a faithful friend in that place, has done to the extent of his means to extend the cause. At present they can only support preaching occasionally. We hope those living in that vicinity who have once loved the truth, will wake up again and help on the cause in that place.

OHIO.—We shall send a box of books, charts, &c., to Bro. WEETHEE, at Cincinnati, soon, and persons wishing any articles sent, will send their orders to this office without delay, and we will send accordingly. They can remit the money for what they may wish us to send, either to us or Bro. W., as may be most convenient.



**NEW WORKS.—TRACTS ON PROPHECY.**—The following tracts relate to the nature and nearness of the second advent of our LORD JESUS CHRIST. They also contain an earnest appeal to the children of God on the duties of self-denial, watchfulness, and prayer, in preparation for his kingdom, with strong and wholesome appeals to the unconverted to prepare for that solemn and decisive event.

We commend them to the reader with earnest prayers that they may be instrumental in preparing many "for the glorious appearing of the great God and our SAVIOUR JESUS CHRIST."

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| No. 1.—"Looking Forward."   | No. 6.—"If I Will that He Turn It Into Rain." |
| 2.—"Present Dispensation—Its Course?"                               | 7.—"What shall be the Sign of Thy Coming?"    |
| 3.—"Present Dispensation—Its End?"                                  | 8.—"The New Heavens and New Earth."           |
| 4.—"What did Paul Teach the Thessalonians about His Second Coming?" | 9.—"Christ Our King."                         |
| 5.—"The Great Image."   | 10.—"Behold, He Cometh with Clouds."          |

Price, 15 cts. per set; \$1 for eight sets.

The above tracts have never before been published in this country, and will not be given in any other form hereafter. We hope an effort will be made to circulate them widely.

**TRACT AND BOOK DISTRIBUTION.**—This wonderful agency, simple as it may appear, is doing much for the moral enlightenment of the world. Rev. Miron Winslow, at Madras, India, mentions that a man in that country, eighty miles from any missionary, having received a child's tract, relinquished all his earthly prospects, and came to the mission to receive religious instruction and unite himself with the converts to Christianity; another, he says, had come one hundred miles from Caddalore, where he had received a tract called "The Blind Ways of Heathenism," at Salem, also a Brahmin and his wife had their attention first attracted by the same tract; they have since been received into the church.

We cut the above from the N. Y. Express. We have many instances of the power and usefulness of our little tracts. The new series noticed above we hope will be widely scattered. They cannot fail of doing immense good.

**REPUBLIC OF LIBERIA.**—This new republic is pursuing a very laudable course in the extinguishment of native title, by purchase, to lands lying along the coast. A letter recently received from Gov. ROBERTS, dated Monrovia, Nov. 19th, says the government of Liberia have succeeded in extinguishing by purchase the native title to all the lands lying between the Grand Corah and river Cesslers, and that negotiations were pending with the chiefs of New Cesslers, for the purchase of that territory. The object of these purchases is, to break up the slave trade.

### The Cosmogony of the Earth.

EVENING CONVERSATIONS BETWEEN EARTH-READER AND BIBLE-READER.—ON THE CREATION.

(Continued from our last.)

**E. R.**—Friend Bible-Reader, I am obliged to you for your description of the magnitude of the coal deposit. However long the plants that formed this deposit were in *growing*, it was not necessary that they should be equally long in being deposited; and so, sticks of wood might have an opportunity of being preserved by my hypothesis. If the action of the Mosaic deluge could account for the deposition of one layer (which is not admitted), would it account for the regular deposition of above *thirty more*? Do you suppose there was ever vegetation enough at any one time on the face of the earth to make all the coal-beds which you admit to exist?

**B. R.**—I see no difficulty in supposing that dense forests the world over—the growth of sixteen centuries,—would be sufficient for the production of all the coal discovered. As woody deposits were accumulated at the mouths of rivers, &c., it is not necessary to suppose that all the coal was formed in the deluge. Yet, even then, it would be singular if but a single stratum of coal was deposited. When the antediluvian forests were left to float on the shoreless ocean of the deluge, some portions, more heavily loaded with earth than others, might sink first, and the currents of the ocean bringing other masses over these, they might sink in their turn, and thus we can account for thirty or more strata.

**E. R.**—Where did these layers of coal, deposited at intervals of time, come from? Did they come from our atmosphere, constituted as at present?

**B. R.**—I do not suppose the atmosphere in which the antediluvian forests grew, after the earth had once been covered with such a growth, need have varied essentially from the present atmosphere which sustains the growth of the dense forests of South America and India.

**E. R.**—Are there any remains of a single man, in the coal deposit?

**B. R.**—None have been discovered.

**E. R.**—What caused the flood?

**B. R.**—The power of the Almighty.

**E. R.**—Is it probable, from the appearance of the earth now, that it was once entirely covered by a

flood? and if so, since the first rising of the present mountains from the water, has it been so covered again?

**B. R.**—There are everywhere indications of there having been a universal deluge. Had there been one subsequently, history would have recorded it. Why should there not have been such a deluge as Moses records?

**E. R.**—There could have been no more water before the flood than since. I read in the dust of the earth no proofs of a general deluge. There have been partial floods again and again; the marks of their occurrence and agency are too plain to be mistaken for a moment. There is, and ever has been since its first formation, a continual submerging and upheaving of the crust of the earth at different places, and with different degrees of frequency, at different times; but that after the present dry land appeared, and the valleys were formed, large enough to contain all the vapor of water that had been hitherto held in absorption; or suspended in the air, that there was ever any overflowing of the whole earth at once, there is no evidence nor probability that I know of.

**B. R.**—The insufficiency of water is a common objection; but I think it an invalid one, as I shall show. The earth was covered with water before the dry land appeared on the third day of creation; and it would require no more water to deluge it again, than deluged it then. FAIRHOLME supposes that when God caused it to rain, opening the windows of heaven, and breaking up the fountains, or foundations of the great deep, that he caused a gradual sinking of the earth, and elevation of the bed of the ocean, accompanied with such a convulsion of the elements, such torrents of rain and peals of thunder, as would make a lasting impression on the minds of those who escaped; so that at the end of forty days the whole globe was again overspread with the same invisible coat of water, from the effects of which it was invisible on the day of creation. It would be as easy for God to do this as to cause it to rain: the fact of the Almighty going forth would produce the result.

We find vast plains on the earth's surface, which are elevated but a little distance above the present seas, that have every appearance of having been once the bed of the ocean. The plains of Llanos de La Mancha, in Spain, of Lunenburg and Westphalia, in Germany, are so large that but a small portion of them have been subjected to cultivation; yet these are of but little account. In South America we find the most majestic plains, hundreds of miles in extent, and which HUMBOLDT, by barometrical measurement, at various points, found were only from forty to fifty fathoms above the ocean. Travellers express their astonishment at the perfect level of savannahs, or steppes, extending as far as the eye can reach, and impressing the imagination with their resemblance to the surface of the ocean. From the mouth of Orinoco to Ospino—540 miles, from San Carlos to the savannahs of Caguetá—600 miles, and from the southern declivity of the mountain chain on the coast, to the foot of the Andes of Pasto—1140, this equality of surface reigns without interruption. The surface of South America is so near the level of the ocean, that the Amazon is navigable 2000 miles to the very foot of the Andes, and the fall of the rivers of South America are so gentle as to be often imperceptible.

The low level of North America is also very striking, although the plains are of less extent, and more irregular. From the mouth of the Mississippi, through its broad valley, including the great lakes, and extending to the shores of Hudson's Bay, and the mouth of Mackenzie's river, is perhaps the largest valley in the world. It is not level like the plains of South America: yet no portion of its surface is elevated more than a few hundred feet above the ocean; and it bears marks of having once been its bed. The extensive low plains of South Carolina, contain numerous oyster-beds, which indicate their former occupancy by the ocean.

In the great deserts of Africa pure sea-sand is the prevailing soil. The immense plain of Sahara, 3000 miles in length, and 1000 in breadth, is no where but a little elevated above the ocean—presenting to the traveller an enormous plain of shining sand, with a boundless horizon, which is an appearance precisely the same as we might suppose the bed of the ocean would present if left dry by the waters. Beds of salt are found scattered over this surface, and form the principal trade of the interior of Africa.

In Asia we find similar plains, of less, yet of immense extent. The great salt desert of Persia is about 500 miles in extent, and the plains of the Caubul territory about 400. The deserts of Arabia are not of less extent, composed of sea-sand impregnated with sea-salt, and so low that it would be inundated by a slight rise of water. The fertile plains of China and Hindostan are of immense extent. So low is

that of China that a short time since thousands of persons perished by an inundation of water. The entire north of Asia is, one vast plain, reaching from the Altay Mountains on the south, gently sloping to the Arctic Ocean on the north, and extending across the entire breadth of the continent.

The whole of the north and east of Europe is an extended plain, gently sloping to the Black Sea and Arctic Ocean, and extending from the Ural Mountains in the extensive East, to the very shores of the Baltic. The extensive plains in Hungary, between the rivers Danube and the Theiss, have been computed by HUMBOLDT to contain 9000 square miles; and the dividing ridge between these two rivers has, by actual measurement, been found to be only seventy-eight feet above the level of the Danube. A rise of from 200 to 300 feet in the waters of the Mediterranean would overflow all the steppes of Russia, and connect the sea with the Baltic. The peninsula of Crimea is mostly a low plain, abounding in salt lakes and marshes.

While there are such extents of land but a little elevated above the level of the ocean, there are also large tracts which we have reason to believe are but a little depressed below its surface; among these is the great Bank of Newfoundland. We may also instance the great American and Asiatic Archipelagoes, and many sections of the Pacific Ocean, where the numerous islands penetrating above the water, may be regarded as tops of the mountains of a submarine continent, now the antediluvian earth.

With these facts before us, with the consideration that a change of a few hundred feet in the level of the sea would overflow the greater part of the present earth, and with the evidences everywhere present that a large part of the earth was once the bed of the ocean, we cannot resist the conviction, that God did destroy man with the earth, as he purposed; and that the old world, being overflowed with water, did actually perish. When God would cause the dry land again to appear, to elevate the old ocean-bed and depress other portions would only be a work similar to that of the second day of creation, when were formed the necessary elevations and depressions for the accommodation of the seas. That this was the case many appearances on the earth's surface go to prove. Beds of sea shells, &c., are found on high mountains, which prove, say some, that those mountains were once covered with water. Fossil sea-shells have been found on the Andes, at an elevation of 14,000 feet above the present ocean. These are sometimes found in immense masses. But this to us is no proof of the deluge. The earth was only covered with water during about one hundred and ten days; and how could such vast beds of shells accumulate in so short a time? They could not in so short time accumulate by natural deposit; and if they were accumulated by the commotion of the elements, they would always be found mixed up with other substances, as they sometimes are. But in some places we find beds of rolled gravel, free from sand; in others, beds of pure clay, free from both; and in others, accumulations of pure sea shells. These must, therefore, have been in a position where they were during a long time accumulating by the ordinary laws of nature,—by deposits in the bed of an ocean, up-heaved by some mighty convulsion, like the breaking up of the foundations of the great deep. We therefore regard such deposits as evidence of the bed of the antediluvian ocean,—brought to view by the retiring of the waters of the deluge—in place of the earth which was before the flood, and which, being overflowed with water, perished, did not cease to be, but was reduced to another state. This will account for the fact that some mountains have no remains of shells, &c.; from which some argue that the flood did not cover all the earth. But we have shown, that we need not expect them merely from the covering of the earth by the waters of the flood; the absence of fossil remains on the tops of mountains may denote that they were islands in the antediluvian ocean.

FAIRHOLME, speaking on this point, says:—

"The most common notion entertained of this catastrophe is, that by some means, incomprehensible to us, the sea rose upon the dry land to the height of the highest mountains; and after destroying every living thing, excepting those whom it pleased God to spare, the waters gradually retired to their hidden retreats, leaving the same dry land that had before been inhabited, though variously changed, in its actual surface, by the wreck and ruin with which it remained charged."

"It would be difficult to say from what source this erroneous idea of the deluge has first arisen; the mode by which this fatal event was brought about by the councils of the Almighty, has not indeed been given us by the inspired historian; but the clearness of the recital, together with the effects, which we now everywhere find to corroborate it, can leave no doubt in an unprejudiced mind, that the above-mentioned common opinion is altogether false, and has

given rise to many of the equally false doctrines and theories of the chaotic geology.

"In the Mosaic record we are told, 'And God said unto Noah, the end of all flesh is before me; for the earth is filled with violence through them (mankind), and behold, I will destroy them, TOGETHER WITH THE EARTH.'

"Here we have it distinctly announced by the voice of the Almighty, that he was not only to destroy mankind from off the earth, which would have implied the earth remaining as at first, to become the habitation of a postdiluvian race; but they were to be destroyed, TOGETHER WITH THE EARTH on which they dwelt. It is also afterwards declared by the Almighty, in establishing a covenant with mankind: 'And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; NEITHER shall there any more be a flood to destroy the EARTH.' The latter part of this sentence would have been altogether unnecessary, were we not given to understand by it, that the earth, or dry land of the antediluvian world, had then been destroyed, as well as its wicked inhabitants.

"A very close critical inquiry has been instituted by Mr. Granville Penn, into the various translations of the original text on this part of Scripture; and he proves, beyond dispute, that the original, in these passages, has never had any other interpretation, or translation, than that adopted in our English version; implying the destruction of the earth, as well as 'of all flesh that moved upon it.' This estimable writer has not confined his scriptural inquiries to the Mosaic history alone; but has most ably drawn from other inspired sources, what were the received opinions respecting the deluge, throughout the whole period of Jewish history, down to the times of the apostles. He brings forward that very remarkable passage, 'whereby the world, that THEN WAS, being overflowed with water, PERISHED; but the heaven and the EARTH WHICH ARE NOW, by the same word (of God) are kept in store, reserved for fire against the day of judgment, and perdition of ungodly men.' Mr. Penn also quotes a passage from the Book of Job, in which the friend of Job, reasoning with him, says, 'Hast thou remarked the old way which wicked men have trodden; who were cut down out of time; whose foundation was overflowed with a flood; which passages the Greek interpreters render yet more decidedly, 'their foundations are become an overflowing flood; and Michaelis interprets it, 'A flood obliterated their foundations.'

"In the very curious and interesting work, called the Book of Enoch, referred to by St. Jude, v. 14, which had been long looked upon as lost, but which was at length discovered in the Ethiopic language by Bruce, in Abyssinia, who brought home three manuscript copies of it, one of which was presented to the Royal Library, at Paris, a second to the Bodleian Library, at Oxford, and the third retained by himself; we find a very remarkable corroborative testimony to the above view of the deluge. In quoting from this apocryphal book, it is not necessary, in this place, to enter into the question of its actually being, what its title professes it to be, a prophetic work of the antediluvian Enoch. This point has been clearly settled by Dr. Laurence, to whom we are indebted for an English translation of the copy in the Bodleian Library. But, although in the opinion of the learned translator, this original Hebrew, or Chaldee work, was composed subsequent to the Babylonish captivity, it must be admitted to be a very interesting and curious piece of antiquity, though not worthy of a place among the canonical books of Scripture.

"The passage I am about to quote, however, will serve to show the prevailing opinion on the subject of the deluge in the times of the author of it, and it is quite consistent with the passage in St. Peter's Epistle, and with the above passage in the Book of Job.

"In the 82d chapter of the Book of Enoch, and the 5th verse, we find the writer prophetically describing the destruction of the earth that then was, in the following manner:—

"And falling to the earth, I saw likewise the earth absorbed by a great abyss, and mountains suspended over mountains, hills were sinking upon hills, lofty trees were gliding off from their trunks, and were in the act of being projected, and of sinking INTO THE ABYSS.

"Being alarmed at these things, my voice faltered. I cried, and said, THE EARTH IS DESTROYED! Then my grandfather, Malalel, raised me up, and said to me, Why dost thou thus cry out, my son? and wherefore dost thou thus lament?

"I related to him the whole vision which I had seen. He said to me, Confirmed is that which thou hast seen, my son:—

"And potent the vision of thy dream respecting every secret sin of the earth. ITS SUBSTANCE SHALL SINK INTO THE ABYSS, and a great destruction take place.

"Now, my son, rise up; and beseech the Lord of glory (for thou art faithful), that a remnant may be left upon the earth, and that he would not wholly destroy it. My son, all this calamity upon the earth comes down from heaven, upon earth shall there be a great destruction."

"In another part of the book, purporting to be Noah's vision of the deluge, we find the following, to the same effect: 'On account of their impiety have their innumerable judgments been consummated before me. Respecting the moons have they inquired, and they have known that the EARTH WILL PERISH, with those who dwell upon it, and that to these there will be no place of refuge forever.' (Chap. 64, v. 9.)

"These passages, from such authorities, decidedly show, that the destruction of 'the earth that THEN WAS,' formed a part of the effects of that awful judgment; and the phenomena presented to our view over the whole 'earth that now is,' establish the truth of the historical record in a manner the most conclusive."

(To be continued.)



## Correspondence.

## I Long to be There.

In the midst of temptation, and sorrow, and strife,  
And evils unnumbered, of this bitter life,  
I look to a world of freedom from care,  
I sigh for my Saviour, and long to be there.

When poverty presses, and foes me surround,  
And clouds of thick darkness do hover around  
The pathway to glory, which Christ did prepare,  
I look for his coming, and long to be there.

When this mortal body is racking with pain,  
And demons are striving to trouble my brain,  
I hope for the crown that the saints soon shall wear,  
In the regions of glory, and long to be there.

When the wicked are scoffing,—because I believe  
The Saviour is coming, my pains to relieve,—  
I weep for their folly, and bow in deep prayer  
For Christ's coming kingdom,—and long to be there.

And when death with his spear remorseless lift high,  
Stands full in my presence, as if to let fly,  
I think how my Saviour its stroke once did share,  
To fit me for Eden,—and long to be there.

When the grave, with its millions of captives, appears  
To the eye of my mind, 't' awaken my fears,  
I yearn for that morn, when the dead saints shall wear  
Their glorified bodies,—and long to be there.

The portals of bliss are now open for me,  
The coming and kingdom of Jesus I see,  
When the Lion of Judah shall roar from his lair  
To cut off the wicked,—and I long to be there.

I long to be there,—in the regions of light,  
Where faith giveth place to the pleasures of sight,—  
And substance appearing, shades vanish in air,—  
'Tis the home of the righteous,—I long to be there.

By the sweet flowing River of Life I will sing  
My triumph through Jesus, my Saviour and King,  
And praise him who brought me, a sinner, to share  
A feast of fat things,—O, I long to be there.

I long to be there! and the thought that 's near  
Makes me almost impatient for Christ 't appear,  
And fit up that dwelling of glories so rare,—  
The earth rob'd in beauty,—and settle me there.

C. T. CATLIN.

## The Unconscious State.

BRO. HIMES:—Sir:—I wish to ask Bro. I. E. Jones, through your paper, a few questions, upon what he threw out to the world in the "Herald" of last week.

It appears that he classes those who believe in the unconscious state of the dead, with Judaizers, spiritualizers, with those who believe in probation after the advent, the shut door, &c. [1.]

In the first place, I would ask him, if such epithets savor of charity, or freedom? and tends to peace and harmony among those who are looking for their coming Lord? [2.] While he knows, or ought to know, that more than three-fourths, and I should think more than seven-eighths, of the whole Advent believers at large, honestly believe that "the dead know not any thing;" [3.] or does he think we are all fools, or dishonest? [4.] And while we can produce from the Scriptures ten passages to his one, that prove directly that the dead remain unconscious until the resurrection, [5.] that the dead are to come, or be brought together, and the winds to breathe upon them, in order that they may live again, as in the 37th of Ezekiel.

I have investigated this subject for some five or six years, and the more I have become acquainted with it, the more I have become satisfied that the dead are to come from the dust of the earth, rather than from any other place, as the Bible plainly declares. [6.] And I cannot imagine how any one can come to any other conclusion. [7.] It reminds me of what I heard a brother say on the subject: said he, "A person is not half out of the shell that believes in a literal resurrection, and yet in a conscious state from death to the resurrection."

Some folks are very fond of using the mallet themselves, but as soon as any other one takes it, the cry is raised, "persecution," "test question," "attack," &c. This dogmatizing one's view of truth over his brother's, is arrogance, which my soul abhors. I am willing that you, or Bro. Jones, or any other person, should publish what you consider Bible evidence upon this subject, or upon any other; but I dislike to see one brother undertake to triumph over another, and place him among apostates because he cannot see or understand as he does;—I consider it base in the extreme. [8.] May the good Lord preserve us all by his grace from offending one of these little ones.

Yours in hope of eternal blessedness,

B. N. CHILDS.

Worcester (Mass.), Feb. 8th, 1848.

REPLY BY BRO. I. E. JONES.

1. In avoiding the discussion of all subjects which tend to divert our minds from the great, all-absorbing truth of the Advent at hand, and a preparation for it, (in which we can all act together,) we do not necessarily decide between the relative truth or error of those subjects. Men in past centuries have believed in the unconscious state of the dead, Calvinism, Arminianism, Judaism, probation after the Advent, and many other things, without being Adventists; and some (both Adventists and their opposers) believe in all of these sentiments now, without making them either the better or the worse. But, if as Adventists, we must stop to discuss all these subjects now among ourselves, we shall have but little time to proclaim what first called us out and distinguished us from others, and what alone has power to hold us together,

\* We have had some opportunity to learn respecting this point. It is true respecting certain sections; but take the country as a whole, we think the reverse true.—Ed.

now that we have come out, as a separate body. It is on this principle that our brethren here have acted, and not to decide on the truth or error of any of those subjects; leaving every one free to think for himself. There is a congregation of Adventists in this city, who have freely discussed all questions, thinking (and no doubt sincerely) that it was the best course; but, while we believe many of them are the excellent of the earth, the result has deepened our convictions, that we have pursued the appropriate course. We worship apart, only as Abraham and Lot separated,—to avoid strife. I have never heard of the congregation alluded to declining to admit any one to preach at their place of worship, except Bro. Storrs, recently, who, it is well known, makes the unconscious state of the dead a cardinal point in his faith and preaching.

2. I do not think that simply stating what has so eminently tended to "peace and harmony" with us, to produce discord "among those who are looking for their coming Lord."

3. I have heard similar statements made by Calvinists and Arminians, but mere statements amount to nothing. I have never conversed with but two men on that subject, who did not admit that there were difficulties in it. And then the mass of my acquaintance have concluded to leave it till sight shall make it plain. The text in Eccles. 9:5, a part of which Bro. C. quotes, as much declares that the dead never shall know anything, as that they now do not; for it adds, "neither have they any more reward." The context shows, that Solomon was speaking only of knowledge and reward "under the sun."

4. There was a time when some, thinking "the wise shall understand" meant that all should understand everything as they did, concluded all who would not submit to their *ipse dixit* were fools, or foolish virgins. But we at Hester-street have not so learned Christ.

5. If Bro. C. allows that I can bring one text to show that the dead do know something of what is not "done under the sun,"—as the Lord does not contradict himself, none can be brought to show the contrary. Almost all the errors in the Christian world have arisen, by taking the secondary use of terms for their primary meaning. Such is the case with the phrases, "the glory of the Lord," "forever and ever," "everlasting," &c. In this way, a Millenist finds no difficulty in proving that Jehovah's praise will fill the earth before the Advent, or even that it is the Advent; and a Universalist, that men are punished only for three score years and ten. So with death. One makes it a figure; another, only a change from the last breath to decomposition; or from the beginning of his last sickness to his last breath; while the Bible primarily regards this whole state as "the dark valley and shadow of death," as the land of the dead, and not of the living; and sinners as dead, though not unconscious; and declares that they never shall see life—though they shall be raised to consciousness—unless they believe in Christ; but the wrath of God now being on them, shall *abide* upon them. As death is the only penalty of the law, it embraces the entire difference between our present condition and Adam's before he fell. In this view, it is clear to me how Christ could promise the thief that he should be with him that day in paradise; how Paul could "desire to depart and be with Christ;" how "the souls of them that had been slain for the word of God" could rest under the altar "till their brethren should be killed as they were;" how Paul could think that a man might be in, or out of the body; why Christ should have approved the Pharisees (except in their traditions, which he pointed out as referring to practices between man and man,) while he said to the Sadducees, "Ye do greatly err;" why Paul should publicly profess the faith of the Pharisees "in both angel and spirit;" and many other passages. In this primary view, I find all of the Bible to harmonize. It is said that by "to-day," the Saviour meant to specify the day in which he made the promise, and not the day in which it should be fulfilled. But as the thief was yet conscious, did he not know that was the day in which the Saviour said it to him? Was it important that he should say, "I did not say it to you yesterday, nor will I say it to you to-morrow; but I say to you to-day, thou shalt be with me in paradise." In this view, also, I find the case of the Rich Man and Lazarus to harmonize, without making two men represent the whole human family in the resurrection in two classes, and five brethren to represent *nobody*. And it is the only view in which I have ever been able to harmonize the whole Bible to my mind; but I have always been willing to agree to disagree on points which do not stand in the way of preaching the Advent at hand, and awakening men to prepare for it.

6. Very well. I do not love Bro. C. the less for that belief; and I hope he will not love me the less for believing that the body, which returned to dust as it was, will come from thence—the land of silence—and that the spirit, which returned to God who gave it, will come from thence, "as the Bible plainly teaches."

7. Strange as the fact may seem to him, good men have not always been able to arrive at the same conclusion.

8. To agree to disagree on minor subjects, and use Bible language only, for the sake of promoting a greater good, is a "triumph" over none but *self* for the glory of God.

I am sorry that Bro. C. should intimate any necessity of regarding as "apostates" those who differ from us. We have not so learned Christ. Paul informs us that we may even go so far as to keep no company with one who walks disorderly, and yet regard and admonish him as a brother.

Your companion in tribulation,

I. E. JONES.

New York, Feb., 1848.

## It Is Not Enough.

It is not enough that we believe there is one living and true God.—The devils believe this.

It is not enough that we believe Jesus Christ to be the Son of God, and the Saviour of the world.—Wicked men believe this, and remain wicked.

It is not enough that men have some conviction.—For many have had keen convictions, who never experienced conversion.

It is not enough that we make a public profession of Christianity, and put on a religious cloak and say, "Lord, lord."—For there are thousands who do this, and yet their hearts are far from God.

It is not enough that we follow Christ in the ordinance of baptism.—For, alas! you may look on every hand, and behold baptized sinners of every description.

It is not enough that we attend to the duty of prayer in the closet, in the family, and in the social meetings, and that we frequent God's house regularly, and hear his word preached, or even preach it ourselves.—For there are many who can come and go like the door on its hinges, and hear well, but their duty seems to be all swallowed up in hearing. And are there not some who can be seen in the pulpit preaching almost like an angel, but whose duty seems to be lost in the echo of their own voice!—they say and do not.

It is not enough that we say to the hungry, be fed; to the naked, be clothed; and to the sorrow-stricken widow and fatherless children, be ye warmed and filled, if it be in our power to supply their wants.

It is not enough that we understand the Bible theory of the Lord's coming, and all the solemn and sublime events connected with it; nor is it enough that we have a scriptural head knowledge of the theory of its twin sister, Holiness.

It is not enough that we sing, and pray, and hear, and read, and preach about holiness.—Men may do this till the trumpet shall sound, and yet be found like the foolish virgins, outside when the door is shut, just because they were not ready. See Matt. 25th.

EDWARD MCGINLEY.

Newburyport, Feb. 23d, 1848.

## John the Baptist.

The following is an extract from Herschell's visit to the Holy Land, which I forward for insertion in the "Herald."

C. A. L.

"But the subject that was uppermost in my mind during the ride in this awful wilderness, was, the character and preaching of John the Baptist. 'In those days came John the Baptist preaching in the wilderness of Judea. . . . And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.'

"Why does the Holy Spirit tell us the dress and food of John? Because John was, like his father Zacharias, a priest 'of the course of Abia,' or Abijah; he had a right to wear the priestly robe, to be girded with the ephod, and to feed on the meat of the sacrifices. Why did he not 'execute the priest's office in the order of his course,—to burn incense when he went into the temple of the Lord? Because he was appointed to be the forerunner of a new dispensation, in which the ceremonial priesthood of the few, was to give place to the spiritual priesthood of the whole body of believers. He therefore refused his priestly garments, and put on the ordinary dress of the wandering Ishmaelite of the desert; that he might testify to the priests and Levites, that 'the voice of one that crieth' must now be listened to, because it is *truth*, and not because it is announced by a man wearing a certain garment. He lived in the wilderness, thereby to declare, that every place was his Bethel; and to show to those who laid so much stress on the locality of the Temple, that the dispensation was at hand, under which, as had been predicted by the prophets, 'in every place shall incense be offered' unto the name of the Lord. And while 'they which minister about holy things, live of the things of the temple, and they which wait at the altar, are partakers with the altar,' John lived in the common food of the desert; his altar was everywhere; and perhaps on some of the very rocks on which my eye rested, he offered up spiritual sacrifices acceptable to God.

"What a strange, eccentric being must John have appeared to the priests and the Pharisees of his day! His non-conformity must indeed have scandalized them. Had he been disposed to listen to them, we can imagine how much sage advice they would have given him, about remaining in his calling; how many pleas of additional usefulness, and more extensive influence, they might have urged, to induce him to abandon his divisive courses! But John knew that priesthood had decayed, and 'waxed old,' and was 'ready to vanish away;' and that a dispensation was about to commence, that was not a counterpart, but a contrast to the former; a contrast in so far, that all that was ceremonial and material in the one, was to be succeeded by that which is spiritual and real in the other."

## A Happy Blunder.

There is a moral as well as some humor in the following anecdote of a Connecticut parson, of the olden time, extracted from a publication.

The Rev. Mr. Bulkley, of Colchester, Ct., was famous in his day as a casuist and a sage counsellor. A church in his neighborhood had fallen into divisions and contentions, which they were unable to adjust among themselves. They deputed one of their number to visit the venerable Bulkley for his advice, with a request that he would send it to them in writing. It so happened that Mr. Bulkley had a farm in the extreme part of the town, upon which he entrusted a tenant, and to whom he must have been

about transmitting a letter at the same time; in supercribing the two letters, the one for the church was directed to the tenant, and the one for the tenant to the church. The church was convened to hear the advice which was to settle all their disputes. The moderator read as follows:—"You will see to the repair of the fences, that they may be built high and strong; and you will take especial care of the old black bull." This mystical advice puzzled the church at first; but an interpreter among the most knowing ones was found, who said:—"Brethren, this is the very advice we most need. The direction to repair the fences, is to admonish us to take good heed as to the admission and government of our members: we must guard the church by our Master's laws, and keep out strange cattle from the fold. And we must, in a particular manner, set a watchful guard over the devil, the old black bull, who has done so much hurt of late." All perceived the wisdom and fitness of Mr. Bulkley's advice, and resolved to be governed by it. The consequence was, all the animosities subsided, and harmony was at once restored to the long-afflicted church.

## Letter from Bro. T. Smith.

DEAR BRO. HIMES:—In company with Bro. G. W. Brown, of Litchfield, I have made a tour into the county of Hancock, and spent some two weeks in preaching the word, visiting the people, and distributing publications on the Second Advent. To many who heard us, and with whom we conversed, the subject was new, and to some it was apparently very interesting. We had as good an opportunity to present the subject of the coming of the Lord as we could reasonably expect; and I doubt not that in the day of the Lord, it will be seen that God was effected in the name of the Lord Jesus. Our great object was to correct the notion of a heaven "beyond the bounds of time and space," and to show that "the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, is to be given to the saints of the Most High;" and that when the Son of man should come in his glory, with all his holy angels, and he should separate the precious from the vile, Jesus would then say to his people, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." In addition to showing the people that God had sworn by his own life (Num. 14:21) that all the earth should be filled with his glory, we labored to prove a literal new heaven and a new earth, as certain as the word of the Lord could make it; and that the new earth would be the abode of the saints, when the promise of our Saviour would be fulfilled—"Blessed are the meek; for they shall inherit the earth." In presenting the visions of Daniel's four beasts, it was shown that the fourth beast, representing Pagan and Papal Rome,—the ten horns, with one to subdue three of the ten, and the little horn, speaking great words against the Most High,—was by God to be destroyed, and its body given to the burning flame. And by comparing Dan. 7:11 with 2 Thess. 2:8 and Rev. 18:8, it would be seen that there could be no such event as the conversion of the world prior to the coming of the Lord. It was also shown that we were now in the time of the "quickly" of Rev. 11:14,—that the sounding of the seventh angel might burst upon us at any moment, when the nations would be angry, God's wrath manifested,—the dead judged,—God's servants the prophets rewarded, with all his saints, both small and great.—Consequently, there was no time for cold calculations, nor to "sleep as do others." For the chronology of the world, the prophetic periods, with the signs of the times, assure us beyond a reasonable doubt, that the end of all things is emphatically at hand.

We know, from personal observation, that a few were much quickened in their minds, and a number brought to search the Scriptures, to ascertain whether these things were so; while some scoffed, and represented us as Mormons; and one, with his flock quietly sleeping, wished not to be disturbed with anything new, thus virtually saying, "My Lord delayeth his coming." We nevertheless scattered books, and sent to a number of clergymen your works on Popery and the fallacious hope of the world's conversion.—Thus some seed has been sown in hope.

I am induced, with the help of the Lord, to make another tour into those regions, from which the Macedonian cry is heard. And I do hope that our brethren are looking for the Lord, and who have their world's goods in plenty, will not suffer their gold and silver to be cankered, while thousands, to whom access could be had, are perishing for the lack of knowledge, which it is in their power instrumentally to communicate.

Yours truly, looking for the consummation.

Eddington (Me.), Feb. 15th, 1848.

## Letter from Bro. J. Cummings.

DEAR BRO. HIMES:—I will just say a word in relation to my labors in Barnston, C. E.

When Bro. Litch lectured in Canada, there was quite an interest awakened in the minds of many in Barnston on the subject of the speedy coming of the Lord. There was quite a reformation in that place; but the cause falling into unskillful hands, the enemy took advantage, and distraction followed; the faith of most all was overthrown, and there has been but little said on the subject since 1843. I spent two weeks in the place last September, and a good work was begun. I visited the place again in January, and since that time have labored with them nearly four weeks, preaching thirty-five discourses to full and candid congregations, notwithstanding it was very muddy. Our meetings were very interesting, and God was with us. About forty backsliders were reclaimed, who had wandered far from God; but the power of the truth got hold of them; and they have once more returned to their father's house. May the



Lord help them to continue steadfast to the end. There were also seven souls converted to God, who had never before tasted the sweets of God's pardoning love. We had two baptismal seasons, in which I baptized two happy souls. On the last occasion, the enemy undertook to thwart our plans, by drawing off the water from the pond we had selected for the occasion; but it worked for our good, according to the promise, that all things shall work together for good to them that love God. We selected another convenient place, and in the administration of the ordinance, the place was made very solemn by the presence of God. It was truly a very interesting season. A number present were convicted of the importance of following the example of those who were there buried in the likeness of the Saviour's death, and who gave evidence to all that henceforth they were determined to walk in newness of life.

I left next day, and shall return as soon as convenient. During my labors there, Bro. West manifested the spirit of a Christian, and a love of the truth, the cause of Christ, and the salvation of souls. May the Lord reward him and preserve him blameless to his glorious appearing. In many places where I have travelled, I have heard brethren say they would go almost any distance to get into a reformation. If they will go to Barnston, they will find that God has yet power to forgive sins.

Brethren, let us awake; we have but a little while in which to work; the last beams of time's setting sun are glimmering over the earth. The last proclamation has been given, "Behold, the Bridegroom cometh!" and its echoes still linger on our ears. It is a thrilling truth, and I thank God that it has not yet lost its power on the hearts and consciences of men. Then let us gird ourselves with the whole panoply of heaven, and quit ourselves like men, and our reward will soon be given.

North Springfield (Vt.), Feb. 15th, 1848.

#### Letter from Bro. L. J. E. Gillett.

DEAR BRO. HIMES:—For want of judicious teaching, the Adventists in this section are in a scattered condition. There are but few, if any, of the erroneous doctrines taught the last few years, but have found adherents in this section, and thus have caused the way of truth to be evil spoken of.

I sometimes think I cannot blame any for not listening to our views, when they look upon those who were once united, and see them advocating so many adverse views; but they have the Bible, and know that by that they will have to be judged in the great day; and they may read in that that they ought ever to be ready to give a reason for the hope that is in them. I have thought often of late that I should rejoice to attend a meeting of all professed Christians in this community, appointed for the express purpose of giving a reason of their hope, that is, to tell what they hope for, and why they hope. With such an opportunity, I think we would be able to show them that we have not followed cunningly devised fables.

I think I sympathize with you in your trials with formality and a dead hope on one hand, and fanaticism on the other. I hope you will continue to advocate, with boldness, the lively hope, to which we are begotten by the resurrection of Christ from the dead, until you shall be released from labor. It appears to me that those who charge the fanaticism of the past few years upon you and Bro. Miller, incur a similar responsibility to those who charged the fanaticism of Storch, Stubner, Munzer, and the Anabaptists of the 16th century, upon Luther, Melancthon, and the Reformation. I concur with D'Aubigne when he says:—

"Whenever any great ferment is working in the church, some impure elements are sure to mingle with the testimony given to truth; and some one or more pretended reforms arise out of man's imagination, and serve as evidences or countersigns of some real regeneration in progress. Thus many false Messiahs in the first century of the church were an evidence that the true Messiah had come."

I am much pleased with the "Herald" in its present form and dress, and also with the type, for it is so easy to be read when I am driving team; for it injures my eyes very much to read evenings. There are many here that would rejoice if you could come this way and give us a few discourses on the hope of the Christian; but this we can hardly expect, as you have so many calls.

Patchogue (N. Y.), Feb. 24th, 1848.

#### Letter from Philadelphia.

DEAR BRO. HIMES:—We have had great reason to rejoice at beholding the work of the Lord in the conversion of sinners from the darkness of unbelief and error, to the marvellous light of the gospel of the blessed God. We still see the Lord is waiting to be gracious, and that he is long-suffering, not willing that any perish, but that all should come to repentance; that his goodness still leads to reformation, and his long-suffering is salvation; that when the judgments of the Lord are abroad in the earth, the inhabitants will learn righteousness. O, how marvellous it is in these days of great wickedness, to see the conversion of some constrained by love, and disposed to lead a new life, and shun the wrath to come. There have been lately eleven who have testified their faith in the gospel as being the power of God unto salvation. And yesterday, six happy souls were buried

### 28 Watchman's Call, 8s, 7s & 4s.

**Tenor.**

1. Watchmen! onward to your stations, Blow the trumpet

**Alto.**

2. Watchmen! hail the ris-ing glo-ry, Of the great Mes-

**Treble.**

3. Watchmen! as the clouds are fly-ing, As the doves in

long and loud; Preach the gospel to the nations, Speak to every

siah's reign; Tell the Saviour's bleeding story, Tell it to the

haste return; Thousands from amid the dying Flee to Christ his

in baptism, in the likeness of their Saviour's death, and who, we trust, will show forth, by a new life, yea, a life of godliness, their faith in the resurrection.

We number twenty-seven members, whose law is love,—their creed the Bible,—of course we assent to the proceedings of the Conference of Adventists held in the city of Albany in 1845. Our place of meeting, which will hold about two hundred, is crowded, and a great interest is being established among the people to hear and understand the truth, as contained in the Sacred Volume. Can we not say, Truly the Lord is with us! Yes, we can; and to Him be all the glory and all the honor. There seems to be a great work to be done, and but a short time in which to do it. May the great Shepherd help us all to feel its shortness, and faithfully discharge our duties until he comes, so that we may receive from him a crown of life that fadeeth not away. Truly the Lord is good to Israel, especially to such as are of a clean heart. Blessed are the pure in heart; for they shall see God. But without holiness, no man shall see the Lord. How careful we ought to be that we live in the fear of God all the day long. O, how important, in these last moments of trial, that the heirs of heaven watch and pray, lest they enter into temptation, and be led away into the error of the wicked. O, Lord! keep thy elect from being deceived; and help us to purify ourselves by the hope of soon seeing Jesus, Amen.

Dear brother, we love the "Herald," because we believe it is a great auxiliary of truth, and withal, advances it with great plainness of speech. It is not only pleasing and attractive to the eye, but it contains spiritual food good for the soul, and is of great comfort to the waiting church of Christ in these days of evil. The Lord forever be your guide. Yours, waiting for redemption.

(In behalf of the Second Advent church of South-wark.) WM. D. RITNER, WM. YOUNG.

Philadelphia, Feb. 28th, 1848.

#### Extracts from Letters.

From Hartford (Vt.), February 19th, 1848.

DEAR BRO. HIMES:—It is with pleasure that I sit down to inform you, and the readers of the "Herald," of the state of the cause in this region. It must be cheering to every lover of the gospel of the kingdom at hand to be assured that this gospel has not lost its power in melting, breaking down, and subduing the obdurate hearts of the children of men.

[Bro. L. here gives the name of a family converted in Mount Holly, Vt., which we omit; as many feel delicate about seeing their names in print, when the fact is all that need be stated.—Ed.]

In Woodstock, the church has of late been greatly revived and quickened, by hearing the word, and are now standing in the council of God, with their hands ready for every good work. The Lord reward them for their liberality and kindness to me.

I have attended meetings in Shrewsbury, Bridgewater, Hartford, and Pomfret. In all these places, prejudice has given way while the truth was being presented. Saints have been quickened, backsliders reclaimed, sinners have resolved to seek the Lord, and many have been compelled by omnipotent power to acknowledge that what we preach is truth.

I gave a sermon to the people in Ludlow village; the attendance was great, and a deep interest manifested. The Baptist minister, who is a very popular preacher, was present, took a part in the exercises, and appeared to be deeply interested.

Finally, there is an effectual door opened throughout this entire region of country, for men who are quali-

### MILLENNIAL HARP.

29

gathering crowd: See, the day is break-ing, See, the saints a-

listening train: See his love re-veal-ing, See the Spir-it

love to learn; All their sighs and sad-ness Turn to joy and

wak-ing, No more in sad-ness bowed!

seal-ing; 'Tis life a-mid the slain.

glad-ness When they his truth dis-cern.

fied to present the glorious truth of our soon coming King in its truth and simplicity. O, my soul says, Praise the Lord for his goodness, in giving his watchmen favor in the eyes of the people.

R. V. LYON.

From Gilford (N. H.), February 23d, 1848.

DEAR BRO. HIMES:—Your excellent paper is ever a welcome messenger to me. I value it next to my Bible, for the precious truth it advocates, and the light it sheds on the sacred Scriptures. I hope it will be ably sustained, that it may continue to herald forth the advent of our glorious King till he comes. I have not the privilege of attending meetings where the Advent doctrine is preached, there being no meeting of the kind nearer than eight miles. But there comes a good sermon in the "Herald," so that I am not altogether left destitute of the preached word. Our Saviour said, "In this world ye have tribulation; but in me ye have peace." We find this saying to be very true. I often think of you when I get down before my heavenly Father, to offer up my feeble petitions and my prayers, that you may be sustained in your arduous labors for the good of the cause. The brethren in this section are still contending for the faith once delivered to the saints. Although our number is small, yet we trust that God has a few names in Gilford that will be counted worthy to stand when the Son of man cometh. W. B. WEEKS.

From Washington (D. C.), February 8th, 1848.

DEAR BRO. HIMES:—When you and Bro. Miller were here, I did not fully enter into your views on every matter, and do not yet; but the fundamentals, such as the kingdom promised to David was to Christ, and not to David in person, nor to his son Solomon; that the inheritance promised to Abraham was a promise to Christ of this world, at the restitution of all things; and that the only coming of Christ, which is to be looked for at this time, will be when he shall sit on David's throne,—inherit this world,—and not that he has been gradually coming for eighteen hundred years. He will come in the clouds with great glory, taking vengeance on them that know not God, and obey not his gospel.

I thank God that you have not been driven from the strong-hold of truth, and pray that you may yet be permitted to stand on Zion's walls, having your loins girt about with truth, and your feet shod with the preparation of the gospel of peace.

WM. ASHDOWN.

From Baltimore (Md.), February 21st, 1848.

\*\*\* The brethren and sisters in Baltimore have done all, I believe, they could reasonably do to sustain the cause. They have given when I know they have not been able to give. I know the circumstances of many of them, and feel no hesitation in saying that they deserve much praise. I have no fears for the cause in Baltimore. I trust the great Head of the Church will still be with us.

I see the "Herald" has put on a beautiful dress, one that must astonish its persecutors, and all who have predicted the downfall of "Millerism."

WM. WATKINS.

From Princeton (Mass.), February 15th, 1848.

DEAR BRO. HIMES:—I write you by request of Bro. David Guild, of this town, who has taken your valuable paper from its commencement. Last week it failed to come, and he requested me to write you. He is eighty-four years of age, and poor. He says he has lost his meat and his drink. He is a firm believer in the great doctrines you advocate in your paper, but cannot pay for it, only by his prayers for your success and prosperity in the cause, and by his devout acknowledgments to God, that you have been

an instrument in his hands in spreading the truth, and diffusing light through this benighted world. Yours in the hope of the gospel. W. PARTRIDGE.

[We insert the above for the purpose of remarking, that the prayers of the truly sanctified daily offered up in our behalf, we value more than we do silver and gold.—Ed.]

From Jackson (Mich.), February 26th, 1848.

DEAR BRO. HIMES:—The blessed cause of our soon coming Lord seems to be prospering in Michigan this winter. To God be all the glory. Some three or four have embraced the faith, and have commenced proclaiming the glad news; while some forty or fifty have been very much interested in these precious truths. God grant that the influence of this message may not die away in their minds till the Master appears, to be glorified in all them that believe. I firmly believe that the hopes of all God's people will soon be consummated. We are occupying the last sands of time; and knowing this, may we cease from all strife and contention, and purify our hearts by obeying the truth, and love one another with pure hearts fervently.

A. N. SEYMOUR.

From Lake Village (N. H.), Feb. 17th, 1848.

DEAR BRO. HIMES:—I have the privilege of sending you the names of new subscribers to the "Advent Herald." The friends in this place approve of its straight-forward course, and are pleased with its improvement, and feel in duty bound to contribute their mite to its support, as well as to the cause generally.

J. ALDRICH.

From Jasper (Ga.), Feb. 12th, 1848.

I am the only Adventist living in these parts. I am upwards of sixty years old, and cannot stay long in this world. While the "Advent Herald" continues to feed me, I wish to continue it, although I differ with you on the state of the dead. I am looking for the return of the Lord from heaven to judge the world. I believe in the new birth, but have no faith in the conversion of the world, or the return of the Jews. Yours,

J. CUNARD.

From Tunbridge (Vt.), Feb. 27th, 1848.

There is a small band in Tunbridge who are looking for the coming King. Now and then we are blessed with the privilege of hearing one of God's ministers preach the word.—We are thankful for a few crumbs that fall from our Master's table. I have no discouragements to bring, and my prayer to God from day to day is, that his children may stand in readiness for his coming. And as he has said, that if we seek first the kingdom of God and his righteousness, all things else shall be added, let us take God at his word, and do his commands in all things, and be careful that we do not get overcharged with the cares of this life, so that that day come upon us unawares. May the good Lord help us to be ready for every good word and work, that we may have a seat at his right hand, with Abraham, Isaac, and Jacob, to go no more out forever.

A. CLEVELAND.

#### Obituary.

DIED, in Gill, Mass., Sister CHARLOTTE A. SEVERANCE, daughter of Daniel and Mary Severance, Feb. 24, aged 29. She was for several years a believer in Jesus. In '43 she cordially embraced the faith of his speedy coming. Her friends and Christian brethren bear witness, that since that time she has lived a life of watchfulness and prayer, and that the blessed hope was her joy, and "the glorious appearing of the great God, and our Saviour Jesus Christ," was her delightful theme. During her sickness of some ten weeks or more, she exercised Christian patience and reconciliation. She wanted clearer manifestations of God's love, and she expressed increasing enjoyment toward the close of her life. Her dear friends are comforted with the hope that she will "have part in the first resurrection among the blessed and holy, on whom the second death hath no power."—"I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit: that they may rest from their labors, and their works do follow them."

S. EVERETT.

BRO. HIMES—DEAR SIR:—It is with sorrow I have to inform you of the death of my dear husband, JAMES W. SHEPHERD. I feel it my duty to write you, and give you an account of his sickness. He was taken with a chill on the evening of the 21st January, but got up next morning, but was not able to go to work. He went through his morning worship as usual, then took a hymn-book, and commenced to sing,

"On Jordan's stormy banks I stand,  
And cast a wishful eye."

He was sick, but I did not think on the evening of the 25th he would get across; but I have every reason to hope he has landed safe in heaven, and is now praising the Lamb that was slain for sinners. I feel my loss, but I hope he is better off, and is now freed from sin and sorrow. He took great delight in reading the "Herald;" often it has strengthened and encouraged him, when in trouble.

HELEN SHEPHERD.

Mobile (Ala.), Feb. 21st, 1848.

J. V. HIMES—SIR:—SUSAN PARKER, of Canterbury, N. H., to whom you had for some time past so kindly furnished your paper, is dead. She requested,



## Foreign News.

THE ADVENT HERALD.

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